MILITARY CHAPLAINS' REVIEW

1979

Military Chaplains' Review

Ministry to Families

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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Myer Hall, Bldg 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971—June 1974
Chaplain (LTC) Joseph E. Galle III July 1974—September 1976
Chaplain (LTC) Rodger R. Venzke October 1976—

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"Our Hopes, Our Fears, Our Aims are One . . ."

Ministry to the family is one of the important directions of our work today. In fact, some of the ministries being performed in our scores of Family Life Centers may be among the most significant in the history of our Branch. I am most grateful, therefore, to Chaplain Dick Stenbakken for assisting our editor in planning this edition and to the authors for their meaningful contributions.

Since this is my first opportunity to address you through the foreward of the *MCR*, I'm going to take the liberty of expanding on the issue's theme somewhat. I have in mind the "family" of the chaplaincy itself. Shortly after my installation to this office, I emphasized to the participants of the Command Chaplains' Conference the need for a closer union and involvement with one another. A family, as many of our contributing authors point out, is more than a group of people with the same name. What makes them special is the unique joys and sorrows they share and their willingness to bear each other's burdens because of love.

We can't be effective in our ministry to families, single soldiers or any other group unless someone also ministers to us from time to time. Basic caring for one another, supporting one another, being pastors to one another—those elements are necessary for a strong family organization and ultimately for strong individual ministries.

The story is told of a little girl whose family moved to Japan and had some initial difficulty locating a permanent residence. They did, however, establish a church-home. One morning the girl's Sunday school teacher remarked, "I'm so sorry your family hasn't been able to find a home." "Oh, we have a home," said the girl. "We just haven't found a house to put it in."

My hope is for the chaplaincy to be bound together in a similar way—that, no matter how separated or varied our assignments, we honestly and actively care for one another. As the line from John Fawcett's famous hymn, *Blest Be The Tie That Binds,* reads:

> We share each other's woes,
> Each other's burdens bear,
> And often for each other flows
> The sympathizing tear.

KERMIT D. JOHNSON
Chaplain (Major General), USA
Chief of Chaplains

Headquarters
Department of the Army
Washington, D.C.,
Fall 1979

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Something That Lasts

Herbert G. Zerof, Ed. D.

The grief-stricken young woman was not accustomed to reflection. She reacted to all she saw and heard—the latest fashions, new disco records, the energy crunch, and inequities in salaries between men and women. It was easy to know where she stood—the answers rolled out of her head so quickly and definitely that it was mesmerizing, that is, until her husband left her for another woman.

She was always known as being smart; her glistening eyes flashed quickly when she made a point. Her trim figure and striking blonde hair all gave the appearance of someone well-organized; but not so when she talked about her husband. She faltered with words and agonized over the thoughts in her head, "Why, oh why, did he leave?"

Contradictions of thought and feeling were always present. Sometimes angry, sometimes hurt, the only certainty now was her confusion. She did not know where things would lead. Then words came to those exact lips that lingered on and on like a solemn chant, "Doesn't anything last anymore?"

That could easily be the cry of our whole generation when it comes to marriages and families. The natural changes brought to families by growing up and growing old have been altered through choices to abort marriages by numerous people.

Death was once the primary separator of families, whether timely or untimely. But now that darkness has been joined by another—divorce—and some people swear that it is worse than death. Broken dreams, promises, and children are the "ex's" only remnants. All the good reasons to divorce never seem to dissipate fully the failure people feel. Is it any wonder that people feel nothing lasts today?

Even so, it is remarkable that two-thirds of the people that marry stay together, and there are many reasons they do so. For some, their reasons are quite unflattering to both—fear of being alone, financial security, or concern over what others think. For others, their reasons are more heroic—commitment to marriage and family, a faith in the future, or an abiding love

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that surmounts petty differences. But for most, the reasons are mixed, and an answer to that question would be different at different times.

There seems to be something intrinsically right and good about people establishing families, and living in them for a lifetime. Apart from the acceptance of the proposition that the family unit is the bedrock of a stable society, families give people a *history*. One only has to be reminded of the tremendous impact Alex Haley's *Roots* had on this country to recognize the yearning people have for this knowledge.

There are few places where people are known more fully than in a family. The habits, quirks, defects and talents of each are known, if not always appreciated. Sometimes the humor of remembered incidents brings nostalgia to all. The tragedies are also shared, whether inflicted on one another, or brought by some outside foe. No one's family escapes either joy or tragedy; it is the natural way of families—their character—and it gives them a history and tradition.

The chief instigator of this tradition is the *love* between a man and woman. It may start idealistically and romantically, but if it lasts it has much more substance. It is the character of love to know the loved object as he or she is, that is, with all the enjoyed qualities as well as the irritants that surface. Real caring defies the romantics, and is based on partners being kind and considerate, as well as keeping that special feeling alive in their relationship.

When the young man mentioned earlier left his wife for another woman, evidently neither the wife nor husband had developed real caring for each other. He was pursuing an apparition, a love strongly colored by sexual involvement and the novelty of a new person, while his wife only had the idealism of an untested love to offer him—she was certain of her love, as she was of everything else, but he certainly did not feel the same way.

Love is knowing each other and exchanging that knowledge in special acts of kindness. It is knowing when to give and when to receive. It is seeing through the obvious, and yet not ignoring tangible ways to uplift each other's spirits. This kind of love lasts even when times change and people are faced with more critical choices in a lifetime.

Love does something else—it civilizes people in odd ways. It allows room for *differences*. People together do not have to be similar in interests, tastes or dispositions. Sometimes the boring humdrumness of similarity is preferred, but in the long run it is differences, known and appreciated, that keep people together.

That is a hard lesson for many to learn. Love allows space between partners, and between parents and children, so differences can flourish. Although families may share a common value system, they flourish best when they teach individual responsibility and interdependence.

It is a funny quirk of human nature that partners wish their mate to be like they imagine. Yet if a mate attempts to be like that image portrayed, the partner is dissatisfied and usually says something like, "You only did that to please me." More often a companion resists and does the opposite, frequently to spite their mate. For many would-be changers of their partner this stub-

bornness, ironically, is more believable; they feel their mate is being more honest by refusing to change.

Love knows how change occurs—more often in the gentle acceptance of the other, or through a loving nudge in the direction desired. People who have lived together a long time with any degree of success have learned to take each other at face value, and tolerate, if not enjoy, all their differences.

The clue to all this process of satisfying one another and being satisfied by the other is called *communication*. Long before "communication skills" were defined and taught, people somehow were able to talk and share their thoughts and feelings. Being sensitive to one another, more than worrying whether one is getting everything he or she needs, works wonders. The "skills" come when one is interested enough in his partner to discover what is happening.

Many couples today blame all their problems on "lack of communications," as if there is magic to knowing how. It is really more than communication that is missing. Each is bringing to the other needs or longings not satisfied, often unidentified by the one crying or yelling the loudest. That missing ingredient, or cluster of ingredients, is at the root of communication problems and probably will never be satisfied perfectly by a partner.

Someone wants to be appreciated, to be loved. Another wishes respect for his or her opinions. Still someone else wants to be treated specially. These are the yearnings that motivate people in their desires to communicate. This is what needs to be understood by a partner, more so than who is right or wrong in an argument.

For a pair to understand enough about each other—to see the other clearly—that is the key that unlocks the door of misunderstanding. It is really a vision of a partner as they see themselves, and like to be seen. And often it is enough to understand that, without trying so hard to satisfy all those longings. At any rate, couples who stay together long enough have plenty of time to practice—trial and error can help them get it right eventually.

Into this amalgam called a lasting family must be poured a liberal pinch of *fairness*. Fair play and fair competition have been the vanguards of the American way. Yet we seem to be slipping. Our laws keep trying to correct us, but special interests, big business, powerful labor unions and unwieldy government all make it difficult. It doesn't seem as simple to determine fairness in our complex society as it used to be.

But there is still one place where fairness can be determined with relative simplicity, and that is in the family. A continuing marriage or family means that the people in it have learned to treat each other as equals—not so much in terms of functions or duties—but as persons. It does not require equality in talents, intelligence or responsibilities for this to occur, but it does mean that each person is respected, valued, and listened to. The common good is valued, sometimes at the expense of individual preferences, but individual preferences are also used to determine the common good.

Practically speaking, this kind of fairness is the only thing that works anyway. Divorce is the inevitable outcome of any other kind of marriage,

whether due to emotional blackmail, holding financial power over another, or berating another person for his inadequacies. People, in our society at least, will not tolerate inequities in family relationships very long—freedom is valued too highly.

Freedom has a particular meaning among family members. The need for freedom is usually the result of emotional coercion one person feels the other is exercising over him or her. And it is always a moot question who is coercing whom—the accuser or the accused. Both are caught with one another in some kind of emotional knot.

To break this tie, emotional withdrawal or letting go of one another is required. Not necessarily divorce, as many think, but an unbinding of the unhealthy part that holds people together. There is an inevitable struggle on the part of both to accomplish this emancipation. The real culprit in all this process is an unhealthy dependence on one another that leads to anger and guilt, and more of the same over and over again. That tie must be broken or loosened enough so that both feel free enough to be together.

Freedom then, for all family members, is the ability to be close to one another without binding. People who live in families under these circumstances find freedom to be themselves, and also freedom to be together. Partners in marriage who have established both their closeness and separateness learn that freedom comes with relative ease, and it *is* something that lasts.

One final perception of marriages and families is necessary to complete this look at lasting things, and that is the dimension of *intimacy*. Much more than sex, but nothing less than it either, intimacy runs the whole gamut of interactions between a man and woman. Like many other words in our language that have been cheapened and commercialized, intimacy too often has been associated only with sexual activity. But intimacy comes in many ways.

Sometimes it may be a touch. At other times it is an expression of special words between a pair. It may be enjoying a quiet time together, or a glance at one another at a noisy party. Sharing the many moods of sex is also a part of it. Companionship through sorrow and joy is intimacy. It is both the knowledge and participation in a bond that has unique meaning to a couple.

At times spontaneous, and at other times routine, intimacy satisfies the deeper longings of people who stay together long enough to find out what it's all about. Sometimes mysterious, and sometimes obvious, it is present when couples who have learned to live together need it the most.

The bonding process that makes families is never easy; it is filled with all the challenges, pitfalls, hopes and mistakes of life itself. But the effort is as rewarding as any in life, if not more so. People have always sought their place with others, whether it was a clan, tribe, or ancestral family. And they always will. Families still shape our character.

That young couple separated by many mental miles, another woman, and a spurious idea of love, never found "something that lasts." Both of them wanted to keep trying, but not with each other. For others, the quest is too

painful or not even desired. But for most people there is a deep longing to find something lasting with another person, to raise a family, and to live out their time together as husband and wife, and as parents. It is still the way of a man with a woman, and a woman with a man.

Basic Theory in an Eclectic Approach to Family Therapy

Stanley Kissel, Ph.D.

Family therapists can become overwhelmed by the amount of information "thrown at them" or sucked into the affect whirlwind stimulated during their interactions with troubled families. Struggling to stem the tide in their favor, many novice therapists tend to mimic the charismatic leaders who mothered and fathered the movement. I believe this strategy can lead many journeymen family therapists to a "professional identity forclosure."

The eclectic approach to family therapy, which has three major sections, attempts to help avoid such pitfalls. First, there is a theory section which revolves around family structure and communication. This provides the family therapist with a manageable schema of how families operate, which he can "keep in his head" and use as an aid in understanding and intervening. Additionally, it provides him with a structure to check the family interaction and a non-jargon oriented language which facilitates sharing.

The second aspect of the approach discusses the therapist's role and focuses on modeling, mirroring, and maneuvering skills. This section discusses the conditions of psychotherapy in general and also helps the family therapist begin to differentiate his function as a family therapist from that as an individual therapist.

The tempo of family therapy, the third component, describes beginning, middle, and ending stages of family therapy. The initial interview, a subsection of the beginning stages is highlighted. Discussion of the entire eclectic approach to family therapy is beyond the scope of this paper. We will, therefore, only describe the theory section of this approach.

Family disfunction and maladaptive behavior can be thought to occur as a result of faulty communication, misguided actions, or distorted attitudes. These will surface differently for a variety of reasons: Family roles may be blurred or a particular family member may be forced, regardless of circumstances, to play a specific role; some families may be unable to clearly set or delineate rules; communications may be inaccurate or disorganized, confusing family members.

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In distinction from other holistic and hierarchial integrated notions about the theory and technique of family therapy, this approach suggests that the family therapist zoom in on one or at most two aspects of the family and selectively and purposefully ignore other family aspects in order to foster clearness in the mind of the therapist and of the family.

In contrast to individual therapy, family therapy is process-oriented, focusing on what happens *between* family members rather than what happens within individual family members. The family therapist attempts to understand and emphasize how the problems or behavior of one member of the family can affect and involve all family members. It follows from this view that each member in the family contributes and "benefits" from family disruptions. Furthermore, rather than emphasizing an individual personality, the family therapist is more concerned with the *roles* family members play. Thus it is positional rather than personality oriented. Emphasis is on actions and attitudes which are unnoticed yet observable.

While the individual therapist thinks through with his patient events which precipitate pathological behavior and distorted personality development, the family therapist emphasizes maladaptive behavior patterns and faulty communication techniques which are perpetuating.

Theory

I. Developmental Stage

Families can be thought of as passing through a series of clearly definable and unfolding developmental stages. Furthermore, each stage can be understood in terms of a specific focal conflict. The greater the maladaptive solution, the more difficult it is for the family to successfully and helpfully involve its members in the succeeding stages.

A) *Couplehood*

The focal conflict of this stage centers around disengagement from the family of origin. Each spouse has to begin to look to the other for gratifications, security, and support. Trust and open sharing of loss and hurt are some of the tasks of this period.

B) *Parenthood*

Conflict between adult roles and parent roles is the primary difficulty of this stage. This is an especially vulnerable time for couples who have been childless for a long period of time. Adults sometimes compete for the love of the child, each trying to demonstrate he or she is a better or more loving parent. The child can also be used as a screen to hide earlier marital friction resulting from inappropriate couplehood bonding.

C) *Schoolhood*

Most parents are in favor of the development of autonomy. At the same time they may experience their child's growth as a sense of loss because

of their own excessive needs for affection. Some parents are extremely strong-willed and thus, may inadvertently discourage the child's natural inclination toward independence and individuation from the family. These symptoms can be intensified during the period of school entrance and adolescence when children begin to separate from their family and become involved with the larger community: schoolmates, teachers and, more intensely, with other families. Conflicts of closeness and distance, differentness, intimacy and self-responsibility all occur with different levels of intensity during this stage of family development. Parents are taxed to maintain a balanced coalition, especially during their children's adolescence, because the children are then equipped with cognitive skills (such as reflectiveness and the ability to conceptualize and think abstractly) and are able to compare their family with other families and their family's behavior with their espoused views.

D) *Couplehood*

When the last of the children leaves the family for college, for work or to start families of their own, parents are once again faced with yet another change in their relationship to each other and to their children.

Each of these developmental stages can stimulate friction within the family which will be manifested in inappropriate role-taking, inappropriate rule-making or a faulty communication pattern. Awareness and clear communication during each of these changes can result in greater family cohesiveness with individual family members, developing a clearness of self and a strengthening of esteem. Of course, closed communication during these periods often results in family alienation, strife, and stimulates patterns of inadequacy within individual members and estrangement within the family.

II. **Functions**

Although not thought of as mutually exclusive nor exhaustive, the following are key family functions in which all families are involved.

A) *Nurturance and Protection*

A primary function of the family is to provide nurturance and protection to its offspring. During the early years of development, the child is helpless and totally dependent upon the adult for subsistence, food, shelter, and stimulation. If the infant is to survive, to thrive, and to become a productive member of society, then the parents need to provide.

B) *Meeting the Emotional Needs of Family Members*

In addition to their biological and physical needs, family members—adults as well as children—have emotional needs. These have to be satisfied if differentiation and individuation are to occur in the young and if the old are to develop generatively. The balance of gratification and deprivation, stimulation without over-stimulation and relationship skills are passed on from one generation to the next. It is within the family that the seeds for intimacy and

emotional relatedness are planted and nurtured. Indeed, if done appropriately, family members become "hooked" and seek out age mates who can satisfy, and whom they can satisfy in their needs for belongingness and relatedness.

C) *Acculturation*

Through the socialization process one generation teaches the next about the dictates of culture. On the one hand there's preparation for taking one's place as an adult and there is preparation for changing the culture of today for the culture of tomorrow. While such institutions as church and school compliment and supplement the teachings of parents, nevertheless, the early wishes and dictates which parents have taught to their children and continue to encourage during their development play a great part in their socialization. It's clear that there is a strong isomorphic relationship between child-rearing practices of a society and the needs and wishes that the society has for its youth.

D) *The Facilitation of the Developmental Sequence*

By satisfying the needs of the earlier stages of development, by providing appropriate stimulation for its young, by encouraging the adult generation to look to each other rather than to their offspring for security and adult satisfaction, the family makes possible smoother developmental transitions for its members.

Inefficiencies in any and all of these functions will show up in a number of conflictual conditions in family members or between family members. These functions have implications for the way roles are played, rules are set and the communication pattern within the family. When the older generation in a family is unable to meet the needs of the young generation, especially nurturance and protection needs, the therapist will have to be alert to her educational role as well as her healer role.

III. **Structure**

A structure usually conjures up images of something physical. For example, the structure of a house can be touched, seen and described—"a green house which is covered with aluminum shingles and is situated on a lot 200 by 100 ft." The structure of a family, however, does not have physical substances but it provides a blueprint of the family and often can be as tough as the hardest steel. Family structure is composed of a number of components.

A) *Role*

A role can be conceptualized as the behavior that is characteristic and expected of the occupant of a defined position in a family. Thus, it is clear a role involves at least two people—the actor who performs the action and the expectation of the audience onlooker.

1. *Cultural Roles*

Two major culture roles have been identified and pivot around instrumental and nurturant functions. These roles were once believed to be sex-

linked, deriving from the biological and physiological state of males and females.

The instrumental role involves protection and breadwinning; and the nurturant role providing emotional support for children and child-rearing. Both are important and need to compliment each other if the family is to function adequately within the society. Additionally, it is around these roles that children find models for identification and object relation. Thus the child finds the parent of the same sex a model for identification (self-love) and takes the parent of the opposite sex as a love object whose affection provides the child with a sense of worth and self-esteem. Self-love (identity) and other love (object relation) are both necessary for healthy emotional development and grow from the reciprocal nurturing and instrumental roles played out in the family. It is important for parents to perform their roles in a healthy coalition with each other. Friction between parents, whether overt, or covert, makes it difficult for children to be comfortable with their feelings for their parents. The more open the friction and disagreements between the parents, the more likely the child will be confused and show instability or act out aggressively. The more covert the friction between parents, the more likely disturbance will take place within the inner world of the child or show itself in psychosomatic ailments. The more difficult for parents to play out the role society "assigns," the more harmful and problematic it will be for children developing within that family. For example, if society states mothers are to be "warm," then "cold" mothers will have a more detrimental influence than "cold fathers."

2. *Personal Roles*

The personal roles which individuals play in a family may be even more helpful for understanding specific conflicts within a family. Roles children are forced to play tend to inhibit and stifle their growth on the one hand while providing a protective shield against family disintegration and inhibiting confrontation between the adults. The more explicit harmful family roles become, the more they lose their negative valence and stop inhibiting the expression of differentness within a family. Examples of self-limiting family are:

a. *Scapegoat*

The scapegoat is probably the most well known of all family roles. The scapegoat enhances the self-esteem of family members by helping them to conceal their own faults. Anger and family upset are projected onto the scapegoat and, therefore, other family members do not experience detriments in their own self-esteem nor view themselves at fault for negative events. The scapegoated victim derives satisfaction from his centralist position in the family (from receiving negative attention which is often better than no attention, and from helping others gain vicarious satisfactions). Often the scapegoated behavior is such that it holds the family together. At times such action as a child's attempting to commit suicide or running away from home occurs because the child labors under the false belief that the family will be a

better place to live without his or her presence. Essentially, the scapegoat role reduces the family's anxiety and sacrifices the one for the many.

b. *The Peacemaker*

The family member who attempts to play the role of peacemaker finds it difficult to be openly and directly assertive but also feels much tension and anxiety whenever disagreements, fights, or arguments are observed within the family—whether they be between adult and adult or parent and child. The "catchword" for such a person is "peace at any cost." The peacemaker will put his or her own needs for growth and wishes aside and place himself or herself in a subservient position to smooth out family dissention. Such a person is often looked upon as "the nice guy" in the family. However, the price paid for "peace at any cost" is bodily tension and deep but masked anger.

B) *Rules*

Rules provide order to a family. They are part of the family interacting system, can be positive or negative, and can be overtly but more often are covertly expressed. Family rules can be conceptualized as a formulation imposed by the therapist on behavior which shows significant redundancies. These rules are the false assumptions family members have about their interactions with one another. Just as individuals engage in "self-talk," so do couples and families. There are explicit family rules, such as those which govern bedtime, or doing homework, and there are also other larger super-ordinate rules which are implicit and govern family relationships. It is the latter which family therapists need to make more explicit if they are to help family members relate to one another in an adaptive manner.

1. *Children come first*

This rule often directs the chaotic family. All feel they are not getting sufficient attention and therefore demand to be noticed. Sometimes one of the parents needs to behave in a manner similar to the children in order to receive attention and affection from his/her spouse. It is often difficult to know who is the child and who is the parent in such families.

2. *Rules are made to be broken*

Some families are overburdened by rules. These are the families that paradoxically labor under rulelessness. Their one governing rule is: rules are made to be broken. The children in such families are constantly pestering their parents and also imitating this inconsistent, often ineffectual parenting style. In such families it helps to make the teaching of rule-setting and limit-testing the major area of therapy.

C) *Boundaries*

The way in which a family arranges its space is its boundary. Consider for a moment a house with its walls, doors, and areas for specific functioning:

the kitchen for eating, the bedroom for sleeping, the living room for entertaining, and the family room for family activities. In time, each room becomes associated with specific functioning. If there is flexibility, one room may have multiple purposes. If however, there is rigidity, then one room has to function exclusively for a specific task and if the room is used for a non-designated task friction may ensue. Similarly, a family can be thought of as being comprised of a number of subsystems, each with boundaries, *i.e.* husband and wife, brother and sister, mother and daughter, etc. Each subsystem has specific jobs (*i.e.* functions). Family boundaries then can be looked upon as either being tight, flexible or loose.

1. *Tight*

A tight family boundary system would be one in which each of the subsystems are minimally responsive. For example, mother and father are relatively non-responsive to the children's needs but may be completely responsive to their adult orientation. Some families in strife comment, "Things go fantastic between us when the children are not around." This can give the therapist the clue that their system's boundaries are not permeable and often the adults may have difficulty with their parenting function.

2. *Loose*

In the family where boundaries are loose it is often difficult to know who functions as adult and who as child. In this type of family there is considerable confusion and conflict because the family has little clear leadership. Children in loose family systems are often put into independent activities before they are ready.

3. *Flexible*

Between the two extremes are shades of flexible family boundaries whereby the family members are differentiated from one another and functions are delineated and explicit. When confusion and unsureness develop, parents and children can interact on a specific situation basis. The elements of the structure of a family—its roles, rules, and boundaries—are interrelated and can be thought of as different sides of a triangle. At times, the family conflict is such that it will be more comprehensible to conceptualize their difficulties as centering around their inability to consistently and clearly set or delineate the rules under which they function; whereas in other families their roles may be so blurred that making explicit family roles will be beneficial. Boundaries, the third component, are often more ephemeral, yet this too is a helpful concept for the family therapist. The boundary concept can help the therapist understand the family anxieties or tensions, especially during an interview where family members are constantly shifting their alignments. Furthermore, the boundary concept is helpful to the therapist as he attempts to alter a family's balance by breaking up pathological coalitions and/or siding with members of the family.

IV. **Communication**

Communication, the process of how people relate to one another, consists of a number of related elements.

A) *Levels*

1. *Awareness—Unawareness*

Individuals can have feelings and thoughts which occur within them but out of their conscious awareness despite the fact that they may communicate these feelings and thoughts to others. Unawareness is often a protective device—helping people avoid the experience of overwhelming affects (anxiety, shame, guilt) or dysfunctional thoughts which are at odds with cultural dictates or their own general code of behavior. At other times individuals are aware of what they are communicating but the negative aspects of such communication are incongruous with their self concept, and therefore, they attempt to disown such communications. Labeling communicated feelings and thoughts can facilitate more openness in the communicating process.

2. *Content—Interpersonal control*

Messages which are communicated can be dichotomized into the content of a message and the interpersonal-controlling aspect of a message. The content has to do with the cognitive-informational aspect and the interpersonal-control aspect is related to the relationship aspect of a message. All communication—messages sent from one person to another—involves both of these components. People not only attempt to say something to other people, *i.e.*, the content, but they also attempt to define or take control of the relationship in which they are involved. It is often this second aspect of communication which is out of the awareness of the communicator, which causes tension in the family, and which the family therapist can be most instrumental in clarifying.

B) *Type*

Although most people tend to think of communication as occurring on a verbal level, clearly people's communication is much richer and more complex than just the words they say. Communication involves verbal, affective and motoric components.

1. *Verbal*

The verbal aspect of communication is what one usually thinks of when talking about communication. It is, for all practical purposes, the words, subtle and not so subtle that people share with each other.

2. *Motoric*

The motoric or non-verbal part of communication involves "body language." The stance, gestures, posture, and tone often embellish one's verbal communication. When family members talk with one another it is

possible for them to be less aware of this aspect of their communication than of the verbal aspect.

3. *Affect*

This often reveals the way persons feel about themselves, the person with whom they are communicating, or a situation. Softness, screechiness, harshness and loudness all convey one's feelings. Some people yell loudly when frustrated and angry, other people yell when stimulated, whereas others clench their teeth and speak in a measured tone when angry or uptight. One of the major jobs of the family therapist is to help family members communicate so that their body language, their verbal language and their affect are congruent. In the process they become more in touch with their own feelings and, therefore, can let others know how they are truly feeling.

C) *Style*

People can be characterized by their communication style in a similar manner as they have been characterized in terms of their personality style.

1. *Open Communication*

Families who have open communication are more often than not well-adjusted, capable of tolerating anxiety, have appropriate frustration tolerance, and have a quality of openness which facilitates adapting to change. Open communication is congruent, has the communicator in touch with his feelings, while, at the same time, being in a position to take the other person's point of view. Appropriate assertiveness coupled with empathy and the ability to show concern for the needs of others is the bench mark of open communication.

2. *Closed Communication*

While open communication is the bench mark of positive family relations and good psychological adjustment, closed communication is more often than not found among the psychologically maladjusted and runs through pathological family interrelationships. Although there are many different styles of closed communication, for the most part they all have as their major purpose avoidance of either anxiety or the feelings of hostility and ineptness which come from a loss of self-esteem. Some common closed styles of communication are:

a. *Blame*

This is a person who comes on strong and evidences a hostile facade to hide *feelings of weakness and inadequacy*. When things go wrong in the family he is quick to blame others.

b. *Placater*

This style of communication characterizes the person who is afraid to get mad. He attempts to present a nice guy front, however, underlying this

facade is a power key of hostility. The closed system of communication tends to cut off or short-circuit communication. Such communication within the family can be the beginning of moving away rather than fostering intimacy and closeness between family members.

This, then, is the theory section of the eclectic approach. It is offered as an aid to the family therapist to enhance his understanding and intervening.

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Chaplains and Medics Unite: A Research Program in Military Family Counseling

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Abstract: The chaplains and Community Mental Health Activity, MEDDAC, Ft. Stewart, Georgia, are presently conducting a research program on military family counseling. The objectives of this rigorous field study are (1) chaplain skill development in family counseling and (2) the scientific measurement of the effectiveness in supporting military readiness by supervised implementation of these skills in service to military families, in their attempts to include God in the constructive resolutions of their human conflicts and sufferings. This paper outlines the Ft. Stewart research program and offers aspects of the "Go-Between" process of family therapy as a clear, theoretical persuasion for practical applicability in the multidimensional roles of the military chaplain involved in family counseling.

The first priority of military mental health programs is to assist commanders in maintaining or restoring psychological health which permits the individual soldier to strive for an optimal level of functional military effectiveness. The priority for military religious programs is similar in maintaining or restoring spiritual health and life of the soldier in our mutual psychospiritual efforts in supporting military readiness and effectiveness. A soldier's family is his prime source of psychological support, strength, courage, and faith. It is within the family where a soldier finds healing, forgiveness, reconciliation, and motivation to become something better than he is inspite of his weaknesses. It is within the family where he seeks to find meaning in his life as he tries to teach his children how to believe, hope, and value. However, a soldier can also be the symptom bearer of a pathogenic dysfunctional family which has stopped forgiving, encouraging, and believing. Consequently, his

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military effectiveness may suffer, in some cases beyond repair, as he is torn between his commitment of service to his country and his loyalty to his family.

Family Conflict is a Redemptive Struggle

In all the helping professions the first questions are usually directed to the individual perceptions, memories, and personal history of the client. "Please tell me your story." "What brought you here?" "What are the events which led you to this place here and now?" What chaplains listen to are not just the events but memories or individual perceptions of events. It seems no exaggeration to say that the suffering we encounter most frequently in the ministry is a suffering of incongruence between the present realities of a person's life and the fictitious expectations based on clouded memories of the past.

Most of us have been led to believe that these memories wound because they are deeply hidden in the center of our being and are very hard to reach because painful memories are repressed, avoided, and denied into a corner of forgetfulness. We also have been exposed to the assumption that it is from this hidden place that painful memories escape healing and continue to cause harm in the family. With these assumptions, and with our perceptions thus limited to linear causality, we perceive human suffering as allowing wounding memories to become independent forces from which we can expect a crippling effect in human interaction, family living, and spiritual life. Some of us may assume that forgetting the past is like turning our most intimate teacher against ourselves. By refusing to face our painful memories we miss the opportunity to change our hearts and grow maturely in forgiveness and repentance. Because of this linear assumption and its extension in the belief of the universality of individual psychodynamics, the clergy has essentially cannonized the feelings of their people. Spiritual counseling may become a matter of how God can serve our feelings, not how our sufferings can serve God in the redemptive struggle with those we love.

When a chaplain responds to a family's need in terms of this assumption (by reflecting on an individual's perceptions or feelings in the presence of the entire family) the family can easily dismiss his intervention by casting him into non-spiritual and non-clinical roles. (Examples are: judge, lawyer, doctor, policeman, teacher, father, brother, older sibling, or intergenerational and cultural network figures.) Such roles are created within the family's affective-perceptual system in order to maintain its pathogenic and maleficent payoff of the human condition. Successful intervention into the spiritual life of a family requires a systems' orientation by which conflict can be reframed into a redemptive struggle and problems can be defined in such a way as to have a potential solution within the family.

A family is conflict. A family is a process system of multiple interlocking functions of love and hate, anger and sorrow, past and future, integration and differentiation, healing and wounding, pathogenic evil and facilitive reconciliation. In a family we love or value in two distinct and often conflicting ways. We love our family for what it is—individual exceptions, unique

selves, and limitations. We also love our family for what its members can become and achieve for themselves, the family, and the community.

Zuk conceptualized family relating as a balancing of a dualistic valuing system through which he predicts and describes conflict in the family—a conflict of valuing. Zuk defines a "value" as an attitude or way of perceiving events. "Continuity values" are those which espose the goodness of individual qualities of compassion, justice, equality, and relatedness. "Discontinuity values" are those which espose the goodness of systems, of law and legal codes, of orderly procedures, and discipline. A dysfunctional family system predictably will oversubscribe to one valuing stance thereby negating the antithetical valuing which provides the necessary healing tension for healthy family functioning. For example, in the past a particular family may have attempted to solve their problems by applying the old prescription of "might makes right." However, in the context of the present life-cycle needs of that family, the prescription is not working. The family becomes so committed to applying their discontinuous value to a runaway daughter that they leave little room for the continuous values of compassion, warmth, and support.

Through the conflict of this bipolar valuing system, a family wounds and heals. Most family conflict can be interpreted as a game of "ME First." "*I* want it *my* way according to *my* perceptions, *my* thoughts, *my* feelings." The family must "wound" its members, come into conflict with each other, so that it can leave behind what it was and become something better. We constantly come face to face with our limitations in the eyes of our family. For it is only in knowing our limitations through conflict and wounding that we can define ourselves as selves. We are able to reach outside ourselves and believe we can become better than we are only when we have conflict in a family that loves us in the context of our limitations and still believes we can become something better. Families wound and heal so that they can believe and become. This is the day-to-day, minute-to-minute reality of the death-resurrection sequence within the family. In a family we die (give up what we were) to rise again (become something better). The family that wounds and heals so its members can become is a believing family. The family that wounds and denies ownership of co-responsibility of relating is lost. The lost family avoids listening to God in the intimacy of life together. They are individually lost in the egocentric, wishful search for relief from conflict and pain outside themselves and their redemptive potential.

We believe the challenge for the ministry is to assist families to provide facilitative and redemptive conditions for each other. Most of the families we see play "Lucky Lotto" with their spiritual lives. They "wish they could but . . . ." The chaplains' task, as we see it, is to convert the salvation wish of a family to real hope. That hope should be based not on egocentric fictions but rather on a gradual reconciliation over very concrete issues of family living, defined in such a way that they include a potential solution within the family. The chaplain then reframes the family's new skill in negotiation of needs, as they "die and rise again"—give up what they were to become something better—as part of God's redemptive work.

The Go-Between Process

Zuk offered the family therapist a clearly delineated theory and technique in which the therapist takes steps to minimize pathogenic relating in the family. The key steps of what Zuk refers to as the "Go-Between" process are: (**1**) the introduction of an issue on which there are at least two identifiable opponents or principals; (**2**) the intensification of the conflict and the beginning of the movement of a person, (either the therapist or a family member) into the role of go-between; (**3**) attempts by the principals and go-betweens to define and limit each other's roles and positions; and (**4**) the recession or cessation of the conflict associated with a change in positions of the principals and/or redefinition or redelineation of the conflict.

Using the Go-Between process, the chaplain intensifies family conflict over a here-and-now issue by encouraging them to recreate the conflict, in a controlled fashion, in the presence of God's minister. Thus, family tension is permitted to be used in a facilitative way. The chaplain uses the various roles of the Go-Between process to: (**1**) limit or expand aspects of family relating, (**2**) directly support positions of family members on clear issues in order to shift the balance of relating within the family, (**3**) introduce initiatives and alternatives not introduced by family members, and (**4**) seal and label change as it occurs within the family. The family is permitted to correct and ammend their positions over the issue. Ultimately, the family members begin to expand their perceptions to include the thoughts, feelings, and expectations of others. Thus the family's pain may be transformed into redemptive pain as they are now given the opportunity of true reconciliation and forgiveness in loving their brother as themselves. In the final step of the Go-Between process the family is encouraged to redefine the conflict over the issue in order to make the attempts at reconciliation real. Thus their pain becomes redemptive as they give up what they were (dying) and become something else (rising again) in the presence of God's minister.

Therapeutic Roles for the Chaplain

The Go-Between process and the role of go-between are not synonomous. The role of go-between is but one function in the complex Go-Between process. Basically, there are three roles for the chaplain: celebrant, side-taker, and go-between. These roles are used in all stages of the go-between process and are not limited to one phase of treatment. The chaplain uses these roles according to his perception of the spiritual/therapeutic goals and the family's efforts to impede them.

Chaplain as Celebrant

The celebrant is a role created by a community's need for ritual and cohesiveness. In the military the role of celebrant and ritual are more clearly defined than those found in the complexities of a mass technological society of the civilian world. The celebrant is a person who is invested with the mantel of spokesman for one of the important institutions of the community. His

function is to seal and label the meaning of change that may be in progress or that has already occurred in the family. This role is congruent with a family's expectation of the clergy. The chaplain celebrates birth, marriage, death, and the Christian community assembling together for prayer. When a family comes to the chaplain for assistance, he uses his role as celebrant and the influence of that position to expand the narrow definition of the presented family problem. He expands the presenting problem to include God in the potential resolution of human conflicts through co-responsibility, forgiveness, reconciliation, and the redemptive use of their pain. However, it is extremely important to note (and this may be attested to by the frustration of the clergy) that the role of celebrant is very short-lived. The power of the role is diminished as the intensity of affect and disorganization subsides in a family to a point: (1) where family issues become clear and they are engaged in the process of constructive change, or (2) where family issues are avoided by the family's casting the chaplain into non-therapeutic and non-spiritual roles, thus pre-empting the potential expansion of the presenting problem into a redemptive struggle.

Role of Side-Taker

In this role the chaplain directly supports the position of family members in order to shift or reduce cyclic, pathogenic patterns. After the intervention, the chaplain observes the ways in which the family members realign themselves to maintain their status quo ante, thus gaining knowledge about how to intervene more effectively on spiritual matters.

Role of Go-Between

In the role of go-between, the chaplain focuses on current issues over which the family is in conflict. He gets to the who, what, where, and when of the present conflict and slows the conflict down to a manageable degree of intensity. The major leverage of the go-between is that he is able to introduce initiatives and alternatives not introduced by the principals in the family conflict. Behavioral assignments may be given to bring the family's conflict into sharper focus. The go-between may ask the family to remember and recreate conflicts over the behavioral assignment. Thereby, the chaplain is permitted to confirm or revise his perceptions of pathogenic relating as it is generated in front of him in the interview.

Research Program

Due to space limitations and the focus of this paper, only a brief overview of the potential integration of the Go-Between process and the multiple roles of the chaplain in family ministry has been presented. At this juncture it is appropriate to summarize some of the research of this approach. Through disciplined research we can weigh our judgments concerning moral issues of intervention into the life of a family. During a six-year research and training project at Lehigh University, Andrew Bambrick and one of this paper's

authors (Garrigan), decided to study the effects of Zuk's Go-Between process with families having a child attending classes for the emotionally disturbed. Zuk's model, although deceptively sophisticated, was the most clearly delineated method of family therapy among those we explored. We were encouraged by a general consensus among mental health professionals of its effectiveness, teachability, and applicability to short-term problems. We then took various groups of doctoral counseling trainees, typically unskilled in family therapy, and devised a method to teach them some of the fundamentals of the Go-Between process within a brief period of time. This brief, time-limited family therapy training was used to reduce the effects of individual differences of therapist style and ability in our research. This systematized program was used also to assure that therapist behaviors in our studies were consistent with the Go-Between process so these studies could lend themselves to accurate replications, such as the present efforts at Ft. Stewart.

We wanted to know the following: Was it possible to rapidly and effectively communicate a system of family therapy to relatively unskilled trainees and would they then be able to apply their learning effectively to disturbed family relationships? The answer, according to the Lehigh studies, is a qualified "Yes."

The Lehigh studies clearly demonstrated that family therapy conducted by novice therapists solely trained in Zuk's Go-Between method did significantly effect positive gains in families with emotionally disturbed adolescent youngsters. The results were obtained with the use of rigorous experimental design, adequate controls, and valid, reliable measures of dependent variables. The specific gains included, but were not limited to, the following: (1) the parents were able to reestablish communication on a significantly more meaningful and less symptomatic level, and (2) the symptoms of the identified teenage clients were observed in a significantly reduced state both in the home and the classroom.

The Ft. Stewart project is based on the finding that the effective elements of the Go-Between process can be taught in a relatively brief (150 hours) training program to a group of selected trainees with little or no background in family therapy. This is not to say that the chaplains at Ft. Stewart can become sophisticated therapists in Zuk's method in a few weeks. We simply expect them to learn elements of a system and be able to apply them effectively to problems of the military family. It is felt that the thrust of our work at Ft. Stewart will demonstrate that effective training for chaplains involved in family work can be conducted in a relatively brief time frame under supervision in a military context, provided the method of therapy and training in that therapy are clearly delineated. Another point of qualifcation is that the Lehigh studies emphasized short-term family therapy which is in keeping with the goals, need, and practical applicability of the military. Although our short-term goals are primarily tension and symptom reduction, two-year follow up on the Lehigh studies indicated that families were able to maintain their improvement in their adjustment after participation in a short-term family therapy program. We would like to emphasize that Zuk's method

is not specifically a short-term method but is clearly applicable in short-term cases.

Conclusion

The field of family couseling has been described as one filled with great vigor and enthusiasm but with a singular absence of ethically based, scientific rigor. There have been few controlled process or outcome studies in family therapy. Typically, results are evaluated clinically by the therapists who themselves conducted the treatment. Commonly, there is an absence of acceptable control groups.

We hope the research being conducted at Ft. Stewart will be counted among those few studies that are beginning to correct the absence of scientific rigor. We hope to confirm some aspects of the Lehigh studies in the context of the military chaplaincy. We hope to develop a theoretical and practical approach to family counseling which integrates the multiple role functions of the military chaplain. We hope to apply clear replicable role behaviors and other aspects of the Go-Between process to dysfunctioning military families.

The field of family counseling is expanding in geometric proportions. In the military, the family approach is receiving growing attention because of the increasing number of soldiers who are entering the military with families. If family counseling is to be done by only a chosen few, then studies such as the Ft. Stewart family counseling project have no special merit. However, if military chaplains are to become an effective adjunct to the readiness posture of the United States Army by becoming a corps in which many may obtain a modicum of competence in military family counseling, then our efforts at Ft. Stewart are very relevant indeed.

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The Impact of Mobility On The Family

Chaplain (LTC) William J. Hughes

Every change of residence to a new geographical location involves extensive adjustments by all members of the moving family. Each move thus involves placing the family in a stressful situation. The results can be either positive or negative for the individual family members or the family as a social unit. These results depend in a large part on the strength, viability and adaptability of the family structure.

A problem family that relocates its residence is vulnerable and will normally suffer from problems which arise. A strong family, on the other hand, is also vulnerable but will normally benefit and grow even stronger as a result. Researchers have isolated certain determinants, actions and characteristics, which can be utilized to assist the family in assuring that such a move has beneficial results.

Kenniston notes that "frequent moves to new places have always been the rule in American life." [1] The pioneer does symbolize the developing history of America and ranges out to include the early immigrants who came by boat as well as the later settlers who pushed incessantly westward. An astute observer of early America, Alexis de Tocqueville, "was stunned by the sheer restlessness of Jacksonian America." [2]

Our national phenomena include the boat, the covered wagon, the train, the automobile, the plane and the space shuttle—all items geared to move persons and families to new locations. Toffler informs us, "In each year since 1948 one out of five Americans changed his address, picking up his children, some household effects, and starting life anew at a fresh place." [3] Today, one out of every three Americans are found residing in a state where they were not born. [4]

The cumulative effect of this on our national life is impressive.

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[1] Kenneth Kenniston, *All Our Children: The American Family Under Pressure* (New York: Harcourt Brace Jovanovich, 1977), p. 17

[2] George W. Pierson, *The Moving American* (New York: Alfred A. Knopf, 1973), p. 8.

[3] Alvin Toffler, *Future Shock* (New York: Random House, 1970) pp. 71–72.

[4] Pierson, *The Moving American*, p. 9.

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> In just twenty years, from 1940 to 1960, 17.5 million people left farms—or more than half the 32 million people living on farms in 1940! By 1975, the Census Board estimates, 65 percent of all Americans will be living in metropolitan areas.[5]

Packard estimates that some 40 million Americans now lead feebly rooted lives and he concludes, "we are becoming a nation of strangers." [6]

Mobility has always been a prominent characteristic of life in America. In this century, the rapid rate of relocation has increased even more and is still increasing. Relocation causes problems for families as they relocate and these problems continue to be of concern. The response of persons and families who move determines in large measure whether these moves will result in negative or positive impacts. We will look at the negative side first and follow with the positive side before moving on to see how changes can be made.

Whyte in his classic study, *The Organization Man,* quotes an ad from a forest nursery to the effect that young trees, when transplanted, frequently develop a bulbulous root system as the tap and longer roots are broken off. Such a tree will transplant easily.[7] The reference, however, can be taken a step further. A tree with a shallow root system is highly vulnerable to storms which may easily blow it over. In some ways the mobile family is similar to that tree. McCubbin spotted one facet of this problem in commenting on a counselors evaluation,

> the primary difficulty for the military child, living a mobile style of life, is difficulty making friendships and risking making ties that will eventually have to be severed.[8]

Highly mobile Army children are adept at making new acquaintances but, due to time limitations, are denied the opportunity to develop long lasting, deep associations with non-family associates. The result is a form of "rootlessness" (Whyte's term).

The movers must of necessity leave behind a number of positive social elements. Among these losses are many friends, associates and extended family members, many accustomed activities, organizations and participations, familiar sights and sounds. There will be a loss of background: ceremonies can no longer be observed; traditions are gradually forgotten; and even the old social restraints drop away, a loss of moral sanctions.[9]

Another problem the mover faces is in the role of newcomer. Newcomers must deal with the receptiveness, or lack of it, by the old timers. In one study,

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[5] Vance Packard, *A Nation of Strangers* (New York: David McKay Company, 1972), p. 10.

[6] *Ibid,* p. 2.

[7] William H. Whyte, Jr., *The Organization Man* (New York: Doubleday and Company, 1956), p. 319.

[8] Hamilton I. McCubbin, Barbara B. Dahl and Edna J. Hunter, ed., *Families In The Military System* (Beverly Hills: Sage Publications, 1976), p. 365.

[9] Pierson, *The Moving American,* pp. 204–5.

> the newcomer role was characterized by a lack of status, a feeling of alienation and strangeness, a feeling of being a store window dummy on display—who would be allowed to come to life if he passed inspection.[10]

The oldtimers, meanwhile, "perceived newcomers as dissatisfied, loud, disrespectful of Hometown, brash and unconcerned." [11]

In a study of military teenage dependents, Darnauer found 70 percent of the girls and 50 percent of the boys experiencing "teenage problems."

The majority of these problems (39 of 55) related to mobility, "having to give up old friends and make new friends, and 'getting adjusted after a move.' " [12]

In a further elaboration, Darnauer singles out

> influence on the adolescents' development of occupational goals and ethical values and their capacity for intimacy, as well as on their achievement of independence from family.[13]

Of these factors, he sees the capacity for intimacy as being the most vulnerable to mobility.

> McKain attributes to Sorokin the comment that mobility is a condition which considerably influences the chances of a "close intimacy with other men, the disirability of a real community of feeling, an urgent need of a unity of understanding, a close friendship." [14]

Frequently, mobility results in alienation and anomie (normlessness) and, occasionally, in pathology.

Another negative result of mobility impacts on adolescents in particular. In adolescence the development of a self-concept is a crucial task. Three elements involved are: the comparison of ourselves with others well known to us; the knowledge about ourselves gained from the reaction of others; and the various roles we play and have played. All three of these elements are disrupted by geographical relocation. "Mobile children are likely to receive too much information about themselves from too many sources." [15] The result is confusion on one hand and less effective self-images on the other. "The adolescent requires his social group as an ego support system through which his individuation is to be realized." [16]

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[10] Anita Mackay LeBlanc Martin, "The Human Problems of Being A Newcomer: Socio-Psychological Integration of Newcomers in an Established Residential Suburb" (New York: Unpublished Ed.D dissertation, Teachers College, Columbia University, 1961), p. 127.

[11] *Ibid.*

[12] Paul Darnauer, "The Adolescent Experience In Career Army Families" in *Families In The Military System,* ed. Hamilton I. McCubbin, *et al,* p. 61.

[13] *Ibid.*, p. 63.

[14] Jerry L. McKain, "Alienation: A Function of Geographical Mobility Among Families," in *Families In The Military System* ed. McCubbin *et al,* p. 70.

[15] A. D. Wooster and G. Harris, "Concepts of Self and Others in Highly Mobile Service Boys," *Educational Research,* XIV (1972), p. 195.

[16] Jon A. Shaw, "The Adolescent Experience and the Military Family" in *Children of Military Families: A Part and Yet Apart,* eds. Edna J. Hunter and Stephen D. Nice (Washington: US Government Printing Office, 1978), p. 12.

Similar negative impacts occur for children in the latency period (elementary school years). Duffy expresses his agreement with Inbar that "children of latency age are more vulnerable to crises in their environment than either younger or older adults." [17] Outbursts of rebellion and breakdowns in discipline are often expressions of revolt or their breakdown in adjustment. A child in this group is almost certain to experience serious problems unless supported by a capable and committed family structure.

Finally, geographic relocation has a greater impact on the wife normally than on the husband. The husband's life is far more work-centered than his spouse's life if she is a housewife. "Wives need continuity of lasting relationships. Personal identity, for wives, comes through community identified credentials." [18] Rootedness and a sense of place are important values that disappear with geographic relocation.

Each relocation makes it more difficult for the movers to involve themselves deeply in the new place's community life.

Toffler cites a study by Harry R. Moore that nomadic children

> avoid participation in the voluntary side of school-life—clubs, sports, student government and other extra-curricular activities. It is as though they wished, where possible, to avoid new human ties that might only have to be broken again before long. . . .[19]

On the adult level, the mover "who was passive, who rode with the tide, who had no strong opinions or active participation habits, had more difficulty in integrating." [20] Such passive accommodation prevails among many movers.

The negative impacts of mobility are extensive but they are not the whole picture. Mobility also involves a number of positive possibilities for family units and individual family members. "Whether upward, downward or sideways, the future holds more, not less, turnover in jobs." [21] One reason is that the relative advantage of experience over knowledge seems to be rapidly decreasing with mobility being one definite result. Mobility often involves advancement and therefore begins on a positive note.

Packard conducted a poll of newcomers in four communities and the following advantages surface:

> "the broadening effect on people;" "a chance to make new friends," "and escape present frustrations or assumed stagnating situations;" "moves can add to the zest of life;" "moving can often broaden an individual's economic opportunities;" "creates a challenge that promote personal growth;" "mobility promotes closer family ties and more equalitarian marriages;" and "a wider range of choices." [22]

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[17] John C. Duffy, "The Latency Age Experience and The Military Family" in *Children of Military Families*, ed Edna J. Hunter *et al*, p. 10.

[18] Thomas Carroll Bourne, "Family Adjustment Modes to Geographical Mobility" (New York: Unpublished Ed.D dissertation, Teachers College, Columbia University, 1977) p. 82.

[19] Toffler, *Future Shock*, p. 109.

[20] Martin, "The Human Problems of Being a Newcomer," pp. 141, 202.

[21] Toffler, *Future Shock*, p. 101.

[22] Packard, *A Nation of Strangers*, pp. 182–185.

Pierson is also a list maker and his positive possibilities include: gaining a new physical environment, a new social environment, a new simplicity and directness (rids self of nonessentials), a new freedom from authority and a chance to govern himself, a chance to better himself, an invitation to enterprise and an enormous release of human energies, and last but not least the opportunity to choose.[23]

These lists deal in a general way with positive social implications, but our focus is on the family and its members. Here, too, there are positive possibilities.

Barrett and Noble conducted a survey of recently moved families (N = 159) in the Louisville, Kentucky area. One inquiry, "Did your child find it easy to make friends?," brought the following results: 80 percent—yes. Children ages 6–10 were even more favorable at 90 percent. Another question, "Did your child find it difficult to change schools?," evoked a three-to-one negative response (74 percent).[24] It is not surprising that they concluded by saying, "the long distance move should be laid to rest as a specific variable in children's disorders." [25]

It would seem that personal problems and handicaps would impede integration of newcomers into new communities. Martin's investigation reveals the opposite to be the case unless the family is over-protective or the handicapped newcomer is under the care of an over-zealous organization. Otherwise, these elements may enhance a person's or family's assimiliation upon relocation.[26]

The relations of a moving family to non-moving extended family members are a potential problem area. Talcott Parsons affirmed a basic disharmony between modern democratic industrial society and extended family relations. Litwak strongly disagrees and sees real help in a modification of the extended family. This "stem" or "modified extended family seems to be uniquely suited to provide succor during periods of movement." [27]

Relations to the family of origin and extended family do impact on the success or failure of the integration into a new community of the new mover. Schwarzweller studied this in terms of the frequency of interaction with parents. He determined that the greater the frequency of interaction adversely affected the new mover's assimilation and contributed to the degree of anomia in the newcomer's life. "Migrants more closely tied to a parental family feel less closely tied into the urban community." [28]

On the other hand, close parental ties assisted the migrant decidedly in the early stages of relocation by furnishing supportive fuctions.[29]

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[23] Pierson, *The Moving American*, pp. 206–207.

[24] Curtis L. Barrett and Helen Noble, "Mothers' Anxieties Versus the Effects of Long Distance Moves on Children," *Journal of Marriage and the Family*, XXXV (1973), p. 183.

[25] *Ibid.*, p. 188.

[26] Martin, "The Human Problems of Being a Newcomer," pp. 131–135.

[27] Eugene Litwak, "Geographic Mobility and Extended Family Cohesion," American Sociological Review, XXV (1960), p. 9; "Occupational Mobility and Extended Family Cohension," *Ibid.*, p. 394.

[28] Harry K. Schwarzweller, "Parental Family Ties and Social Integration of Rural to Urban Migrants," *Journal of Marriage and Family*, XXVII (1964), p. 415.

[29] *Ibid.*, p. 416.

Stenbakken lists four areas of strengths developed by highly mobile military children which Decker formulated:

1. They have developed techniques in making friends easily.
2. They are more flexible and adaptable.
3. Travel gives them an edge on discussion and projects in class.
4. They are more generous and sharing of self and belongings.[30]

Not everyone would agree with such blandly stated judgements but other studies have shown positive possibilities based on firmer evidence. Darnauer evaluated several studies on children's school achievement and these show that "movers are generally the higher achievers." [31] Still another study, this one by Kenny (1967), is cited as showing mobile military children as favorably compared with non-military groups about intellectual functioning, emotional adjustment, and juvenile deliquency.[32] In addition, the majority of respondents viewed mobility as a distinct asset for Army children.

The preschool child's response to mobility depends on "the family as the unit of response." "Geographic mobility . . . does not appear to be intrinsically disruptive to the preschool child." [33] For older children, where social interaction is critically important, the inclusiveness of military children is a real asset.

> Military families' mobility and contact with other cultures and people, as well as military policy regarding racial integration, make them more tolerant of differences than many civilians.[34]

The children can add significantly to the meaningful value derived by parents from the family. For many parents, children fulfill a socially-defined, acceptable role. They also

> contribute to the personal growth of their parents, a sense of being needed, contribution to the good of others, form emotional security with the permanent institution of the family, stimulate exciting novelty and action to relieve their own youth, bring achievement with creativity and competency, offer power and influence over others, and evaluate social prestige and prowess.[35]

This compensates for the isolation and impersonalization mobility fosters.

It is more of a balanced picture overall. Mobility creates stress but this can have positive or negative results. This last section will deal briefly with some of the determinants in this process which can affect the results in a more positive direction.

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[30] Richard O. Stenbakken, "Military Mobility and the Process of Socialization," (New York: Unpublished research project, the US Army Chaplain Board), p. 3.

[31] Darnauer, "The Adolescent Experience," p. 45.

[32] McCubbin, *Families in The Military System*, 295.

[33] Charles R. Privitera, "The Preschool Child and the Military Family," in *Children of Military Families*, ed. Hunter *et al*, p. 5.

[34] Ann Baker Cottrell, "Mixed Children: Some Observations and Speculations," in *Children of Military Families*, ed. Hunter *et al*, p. 74.

[35] Barbara Wheatland, "Community Services, The Military Family and Child Development," in *Children of Military Families*, ed. Hunter *et al*, p. 51.

Educational level of the parents is one determinant. When a couple moves up further educationally than their extended family members, family ties weaken and their assimilation into a new community is less restrained.[36]

> Working-class wives with no more than a high school education are usually more fearful of strange situations than college-educated wives. . . .[37]

Ties to the former hometown are much like ties to the extended family. For the newcomer, whose former hometown is the only place where he will feel at home and be happy and whose focus is on the good old days, integration and assimilation into a new community will be extremely difficult.[38] Old ties must be severed or at least loosened enough to allow for acceptance of and integration into a new community. This is obviously a serious problem in cases where relocation is involuntary.[39]

Today, we approach a saturation or over-load point in terms of personal contacts. "The average urban individual today probably comes into contact with more people in a week than the feudal villager did in a year, perhaps even a lifetime." [40] How we respond to contact with others, especially strangers, will impact on our rate of integration into a new community. Social skills are increasingly necessary.

One final and key determinant which has been highlighted in a number of studies concerns the parents' attitude toward an impending relocation. If that attitude is positive and if preparatory steps are taken which deal constructively with anticipated problem areas, the relocation will cause far less problems and the results will most often be positive in terms of family dynamics. It obviously will require a strong, mature and flexible family with a viable communications' network to accomplish this.

If the wife (or the husband) feels alienated from the receiving society, trouble may result.[41] The threat of relocation can shatter the limited stability in a troubled family. Impending change to such an insecure structure may seem to threaten its very existence as a family unit and raise defensive reactions that are destructive.[42] Prior planning may minimize this and allow for gradual alteration at a more acceptable pace. Resistance to change by the parents was a common feature of disturbed children in this study.[43]

The receiving community can also do a great deal to alleviate much of the stress from newcomers. Efforts to integrate the new family, parents and children, through advance information, a sponsor program, newcomer or-

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[36] Bourne, "Family Adjustment Modes," p. 13.

[37] Packard, *A Nation of Strangers*, p. 153.

[38] Martin, "The Human Problems of Being a Newcomer," p. 150.

[39] Edgar W. Butler, Ronald J. McAllister and Edward J. Kaiser, "The Effects of Voluntary and Involuntary Residential Mobility on Females and Males," *Journal of Marriage and Family*, XXXV (1973), pp. 219ff.

[40] Toffler, *Future Shock*, p. 90.

[41] McKain, "Relocation In The Military," p. 90.

[42] *Ibid.*, p. 76.

[43] *Ibid.*, p. 70.

ganizations and similar activities can make the transition far less stressful.[44] Internal supports by groups in the receiving community which are actively extended as an expression of concern help alleviate stress and friction.[45]

The heavier impact of relocation falls on the mother in a family with her focus of efforts on the home, her "center of energy and expression." [46] "Wives tend to relate to the company through their husbands. Husbands tend to relate to the community through their wives." When isolation occurs, alienation and adjustment-related stress result. This can be minimized by reciprocal and continuous communication.[47]

"The happiness of the wife in the new community is related to the degree of her involvement in the planning stages of the move." [48] This observation takes on added significance in light of the relocation forcing the family members to rely more heavily on family resources.[49] During relocation, family members will maintain far closer dependence on the family unit than is normal due to the new and strange environment.

If that family unit is strong, its strength will enhance the efforts of its members and offer them stability, security and support. The results normally will be positive. With mobility continuing to increase, widespread efforts to deliberately assist newcomers would be wise and humane.

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[44] Darnauer, "The Adolescent Experience," p. 65; Martin, "The Human Problems of Being a Newcomer," pp. 205–206.

[45] John Wesley Williams, Jr., "Divorce and Dissolution In The Military Family," in *Families In The Military System,* ed. McCubbin *et al,* p. 235.

[46] Frank A. Petersen and Eugene J. Sullivan, "Relationships Among Geographical Mobility, Parental Attitudes and Emotional Disturbances in Children," *American Journal of Orthopsychiatry,* XXXIV (1964, p. 579.

[47] Bourne, "Family Adjustment Modes," p. 103.

[48] Stella B. Jones, "Geographic Mobility as seen by the Wife and Mother," *Journal of Marriage and Family,* XXXV (1975), p. 213.

[49] Frank Flores Montalvo, "Family Separation In The Army: A Study of the Problems Encountered and the Caretaking Resources Used by Career Army Families Undergoing Military Separation," in *Families In The Military System,* ed. McCubbin *et al,* p. 158.

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Meditation of a Middle-Aged, (Upper) Middle-Class, White, Liberal, Protestant Parent

Joanna Bowen Gillespie

Recently on late-night television news, some vivid footage showed a college campus protest against current legislative attempts to reinstate the draft. The *New York Times* contends that today's students are apathetic about such issues, but apathy wasn't what I saw.

The students were screaming "Hell, no, we won't go" at Representative Pete McCloskey, effectively preventing themselves from hearing what he had to say. He had come to the campus at Berkeley, California, to defend his version of a national-service bill. It would require 17-year-old men *and* women to choose one of four options: active military duty for two years, with educational benefits; six months of active duty followed by extended reserve obligations; one year of civilian service in a Peace Corps-type domestic project; or placement in a draft lottery for a period of six years.

McCloskey had been an early opponent of the Vietnam war, and therefore something of a hero on liberal campuses in the '60s, but few in his Berkeley audience seemed aware of that history. In a televised interview after he left the platform in defeat, McCloskey said he had hoped these young Americans would support his proposal (by far the most lenient and reasonable of the draft bills introduced up to now) because it would make our military-defense system more equitable and representative; the present all-volunteer army is made up of more than 40 per cent minority youth. One might think that our white, upper-middle-class, nothing-but-the-best youngsters would respond positively to such concepts as "fairness" and "egalitarianism"—but apparently the best lesson we parents taught them was how to say No.

As I watched, I was struck with dismay that these healthy and beautiful young people felt they owed nothing to anybody or anything. One of their placards read, reasonably enough, "Draft the Politicians—Not Us." But their faces showed resistance to authority, not love of peace; they were screaming No in the same way they fight deadlines for term papers or rules against pot-smoking—to protect what they perceive as their autonomy. The speaker

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Dr. Gillespie is on leave from her position as associate professor of sociology at Drew University, Madison, New Jersey. She will spend the coming year at the Stanford University Center for Research on Women. She is particularly interested in studying images of the mother and of the "public wife." Reprinted with permission from *The Christian Century* (August 15–22, 1979, pp. 792–794), 407 S. Dearborn St., Chicago, IL 60605.

they cheered at that rally preached the gospel of privilege; no one can make you do anything you don't want to do. It is your right to decide whether or not you will register; your choice is what counts; there is no such thing as obligation.

Even as part of me agreed with him, I blanched. We good liberal parents have brought up a generation whose members think of themselves as outside or beyond the social fabric. They have never had to worry about anyone other than themselves, and Voila! they don't.

I

Child-rearing is always a blend of the parents' world view and that of the surrounding society. Along with what *we* didn't give this egocentric cohort of emerging adults, there was the influence of the postwar world into which we bore them. It confirmed for these blessed children of affluent, intelligent parents that very little was expected of them— no physical rites-of-passage, very few limitations on their self-expression, no hunger, no poverty. We produced children who had the luxury of saying what they would or would not do—from choice of college to choice of blue jeans. They had very little experience of belonging to something bigger than themselves; they did not learn the meaning of "esprit de corps" or camaraderie. The Boy Scouts or Girl Scouts may have been the last creedal experience many of them had.

Some of us are quite proud of our children's independence—we have worked so hard for it. We announce that our 19-year-old son has "taken his life into his own hands" (though we may still subsidize him) or that our 20-year-old daughter is now "living on her own." In some cultures this attitude would be perceived as gross neglect or apathy. An Asian diplomat confronted some fellow parents of children enrolled in a private "progressive" nursery school (where children were encouraged to "fulfill their own potential") with the accusation: "You Americans don't *care* what happens to your children!" He spoke from a culture in which caring meant controlling, directing, making decisions for children of far older than nursery-school age. His listeners were horrified at such a medieval view of parenting. They also felt somewhat aggrieved, since caring, in our culture, has come to be equated with getting out of the child's way. It seemed more important to us to be passionate about our children rather than toward them; the prescribed stance was one of genteel noninvolvement.

What we neglected to give our young was a counterbalance to the emphasis on personal freedom and self-determination which they got from both us and the culture. We didn't talk much about giving anything back to the world that made them. Of course, it is hard to learn real responsibility when the most important job a child has is carrying out the garbage or cleaning his or her room. Suburbia may also have fostered the absorption of the monetary value-standard; the question most frequently asked by thousands of wide-eyed school-children visiting the traveling King Tut exhibit was not anything about that fabulous era, or what those people believed as they prepared for afterlife, but rather, "How much does it cost?"

What could motivate a suburban adolescent to do volunteer work, when the understanding of the importance of work is based on how much one is paid for it? The best way to "sell" one's teenager on being a hospital volunteer or helping in a summer camp for the retarded is self-interest: "It will look good on your college application; it will teach you something you can use later on." If the young manage to catch a glimpse of selflessness in the process, fine; but we didn't direct them to value that part of the experience, nor did we expect that they would think of it in terms of "service" to others.

We "prepared" our children, as parents always do, for a world *we* wanted. We told ourselves that buying the best children's records and books, providing ballet, guitar or painting lessons, purchasing bicycles and ice skates, paying for summer camp and birthday parties would somehow convey to our children how much we loved them. We hoped they would catch on to the idea of parental authority—ours—without its being too uncomfortably visible.

We didn't want to "make an issue" of manners, even of minimal standards for human interaction. "Polite" became a useless word: an unsolicited gift from Great-Aunt Alice could be ignored. We had hated writing thank-you notes, so we let our children slide, effectively teaching them that their pleasure, their receiving, was all that mattered; they didn't have to take into account the feelings of the giver or participate in the basic human ritual of reciprocity if they didn't want to.

Current social history and psychology call narcissism the primary characteristic of this age (see Christopher Lasch's *The Culture of Narcissism* and Shirley Sugerman's *Sin and Madness: Studies in Narcissism).* The "me generation" child can't direct much interest or energy outside his or her individual boundaries. A psychiatrist describing a troubled 20-year-old recently said, in the vernacular: "This kid is hooked. He's addicted to doing what he wants to. Today's kids are addicts to doing their own thing; they can't seem to make that step to adulthood where they would find the ultimate legitimation of being able to do something for somebody else."

I discovered this lack of community when I taught in a fine small suburban liberal-arts college; my otherwise delightful, intelligent students were almost illiterate in group experience. They had participated little in any organization which might have demanded loyalty or submission of one's own agenda for the achievement of a whole greater than the sum of its parts. An amazing number of them had never been part of an orchestra or a band, a chorus or a theater group, a political campaign or even student government. A few had had some competitive team-sports background; even fewer had had a vital church youth-group experience. Mostly their earlier lives had consisted of school, a few family rituals (Christmas, Easter and birthdays), and television.

II

Of course, none of this parental disappointment is really new to America. It was clear from the first generation of white settlers that family authority—in

the traditional partiarchal European sense—was in trouble. Bernard Bailyn and other historians of New England point out that as early as 1648 the Puritans had to pass stringent laws to help keep their children in line. Obviously children born here were at home in the wilderness in a way their parents could never be. That fact, plus the possibility of striking out for new territory when things got tight, and a religious attitude which emphasized the individual self in relationship with God, made it pretty hard for a father to maintain control over his children. Within several colonial generations, we were a youth-oriented culture; the child literally became "father," or guide, to the "man"—his elder. One interpretation of our War of Independence casts it in terms of an adolescent rebellion against Father/King and Mother England.

So the Puritans too found their children going their own way; even Cotton Mather bemoans "how little pleasure have I had in my children." The Puritans had to swallow some of their dreams in order to keep in touch with their young. They too had to see their children come up with their own version of religion, as that first youth movement, the Great Awakening of the 1730s, swept the young into revivalism.

A century later, frontier parents—those sturdy Protestant adventurers and land developers—carried with them their secret for success; method, system, organization. New worlds were being conquered not just geographically but in science and technology as well. No wonder the stories in the Sunday school "libraries" of early midwestern villages were full of a sense of indomitable progress and hope.

A typical story is that of a family moving from established Massachusetts in 1819 to the wilds of northern Ohio. Mother is pictured as pious and dutiful, an angel on a domestic hearth that is still being hacked from the forest. Father, in his zeal to finish the cabin before winter, fells a log on the Sabbath and—therefore—breaks his leg. In that world God was present, direct and inexorable; his messages to parents were everywhere; from flour spilled on the floor (that child needs more discipline) to the tragic death of an infant (confirmation that God had better things in store for them, in another world).

Along with this awesome domestic Presence, always divinely intervening, there was exuberance; a sense of power suffused the life of even the poorest and most powerless Christian. One knew beyond doubting that life was significant, that hideous circumstance—a broken leg miles from help—could be transcended through faith in Jesus and fierce moral purpose. Those parents had a method, a discipline for preparing their young for the world; they thought they knew how to transmit a system of meanings which would arm their children for a wonderful Christian American Protestant future.

III

This century's parents have lost that confidence in the future. We no longer trust our household gods—cleanliness, order, Dr. Spock, nutrition, routine,

comfort—nor do we have any real belief in a divine immanence in our lives. Did we ever talk much with our children about loving our country, much less about loving God? Was offering thanks for the petunias in the window box or for a full refrigerator an automatic part of our household litany? Did we ever think the overflowing heart of the 23rd Psalm could be experienced in Pittsburgh as well as in rural Israel? We were afraid to speak of religious things or to make biblical references, lest we sound moralistic or preachy.

Today when an irate grandmother demands, "Why don't you just make them do it?" she is reflecting a nostalgic view of child-rearing. In our lifetime, the expectation that a child will conform to a pre-existing norm has continued to erode in the direction of more individual latitude. We have learned to change external factors rather than to change the child.

A recently retired executive of an eastern corporation recalls that, as a youth he was bounced out of three different preparatory schools; he simply couldn't cut the mustard, as his autocratic old father had always said. No hint in that parental dictum that there might be anything wrong with the school. No such institution-questioning took place; it was simply taken for granted that the child would have to measure up. Such clarity was unthinkable for us.

With our lost sense of order and of a world in which God is involved in one's daily life, we lack that vigor and optimism which used to be called "strength of conviction." We are fearful of impinging too much on our children's lives, and they respond with both anger and hunger. Their anger is the No they scream at interference in their individual paths—military service, deadlines, legal or conventional restraints, not getting into medical school. This anger is expressed in tantrums—vandalism of college buildings—or depression. Their hunger is often a Yes to the kind of idealism and structured community represented in Jonestown or by the Moonies. Or it is a Yes to a variety of psychologically intense experiences such as drug-euphoria, disco dancing or religious fundamentalism.

IV

Quite aside from the antidraft component of the student protest which I viewed on television, my parent-heart wanted to see some sense of belonging to the world, of caring or conviction. We don't want our children to be good Nazis obeying without question; we want them to hate war more than we did, somehow to face up to the overwhelming forces in this period of history. But we'd like them to understand the electifying challenge our generation heard in John Kennedy's inaugural: "Ask not what your country can do for you; ask what you can do for your country." Did we ever express to them how that charge catapulted our better natures right into the enthusiasm of the '60s? Well, no, maybe we didn't talk much about it, what with the hippies and all that.

Of course the jury isn't in yet on this "rising seed," as the Puritans would have called them; we won't be able to add it all up until we see what values they pass along to their young. But we elders may well have to face the

millennium on our knees, because we surely didn't teach our kids how to get down on theirs. "It is not possible to make good men and good women without an element of transcendence and grace," wrote Malcolm Muggeridge—British scholar, journalist and Christian. He was speaking to teachers about education, but his observation applies also to parenting—to parents who know they have an ideal for the concept of the "good" and a relation with a gracious God. Many of us middle-aged genteel Christians know we settled for considerably less.

The Scourge of Sibling Rivalry

James C. Dobson, Ph.D.

If American mothers were asked to indicate the most irritating feature of child-rearing, I'm convinced that sibling rivalry would get their unanimous vote. Children are not content just to hate each other in private. They attack one another like miniature warriors, mobilizing their troops and probing for a weakness in the defensive line.

I know one child who so deeply resented being sick with a cold while his older sibling was healthy, that he secretly blew his nose on the mouthpiece of his brother's musical instrument! The biggest loser from such combat is the harassed mother or father who must listen to the noise of the battlefield and then try to patch up the wounded.

Columnist Ann Landers recently asked her readers to respond to the question, "If you had known then what you know now, would you have had children?" Among 10,000 responding women, 70 percent said no! A subsequent survey by *Good Housekeeping* posed the same question and 95 percent of the respondents answered yes. It is impossible to explain the contradictory results from these two inquiries, although the accompanying comments were enlightening. One unidentified woman wrote, "Would I have children again? A thousand times, NO! My children have completely destroyed my life, marriage and identity as a person. There are no joys. Prayers don't help—nothing stops a screaming kid."

It is my contention that something *will* stop a screaming kid or even a dozen of them. It is not necessary (or healthy) to allow children to destroy each other and make life miserable for the adults around them. Sibling rivalry is difficult to "cure" but it can certainly be treated. Toward that objective, let me offer three suggestions which should be helpful in achieving a state of armistice at home:

(1) *Don't inflame the natural jealousy of children.*

Sibling rivalry is not new. It was responsible for the first murder on record when Cain killed Abel. Since then, it has been represented in virtually

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The above article was abstracted from Dr. James Dobson's recent best selling book, *The Strong-Willed Child*, (Tyndale, 1978). The theme of this series is the discipline and training of more assertive boys and girls who are inclined to test the limits of adult leadership.

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every two-child family. The underlying source for this conflict emanates from old-fashioned jealousy and competition between children. Marguerite and Willard Beecher, writing in their book, *Parents on the Run*, expressed the inevitability of this struggle:

> It was once believed that if parents would explain to a child that he was having a little brother or sister, he would not resent it. He was told that his parents had enjoyed him so much that they wanted to increase their happiness. This was supposed to avoid jealous competition and rivalry. It did not work. Why should it?
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> Needless to say, if a man tells his wife he has loved her so much that he now plans to bring another wife into the home to "increase his happiness," she would not be immune to jealousy. On the contrary, the fight would just begin—in exactly the same fashion as it does with children.

If jealousy is so common, then, how can parents minimize the natural antagonism which children feel for their siblings? The first step is to avoid circumstances which compare them unfavorably with each other. Lecturer Bill Gothard has stated the root of all feelings of inferiority is *comparison*. I agree. The question is not, "How am I doing?" It is, "How am I doing compared with John or Steven or Marion?" The issue is not how fast can I run, but who crosses the finish line first. A boy does not care how tall he is; he is vitally interested in "who is tallest." Each child systematically measures himself against his peers and is tremendously sensitive to failure within his own family.

Accordingly, parents should guard against comparative statements which routinely favor one child over another. This is particularly true in three areas.

First, children are extremely sensitive about their physical characteristics. It is highly inflammatory to commend one child at the expense of the other. Suppose, for example, that Sharon is permitted to hear the casual remark about her sister, "Betty is sure going to be a gorgeous girl." The very fact that Sharon was not mentioned will probably establish the two girls as rivals. If there is a significant difference in beauty between the two, you can be assured that Sharon has already concluded, "Yeah, I'm the ugly one." When her fears are then confirmed by her parents, resentment and jealousy are generated.

Beauty is the most significant factor in the self-esteem of Western children, as I attempted to express in my book, *Hide or Seek*. Anything that a parent utters on this subject within the hearing of children should be screened carefully. It has the power to make brothers and sisters hate one another.

Secondly, the matter of relative intelligence is another sensitive nerve to be handled with care. It is not uncommon to hear parents say in front of their children, "I think the younger boy is actually brighter than his brother." Adults find it difficult to comprehend how powerful that kind of assessment can be in a child's mind. Even when the comments are unplanned and are spoken routinely, they convey how a child is "seen" within his family. We are all vulnerable to that bit of evidence.

Thirdly, children (and especially boys) are extremely competitive with regard to athletic abilities. Those who are slower, weaker and less coordinated than their brothers are rarely able to accept "second best" with grace and dignity. Consider, for example, the following note given to me by the mother of two boys. It was written by her nine-year-old son to his eight-year-old brother, who had beaten him that day in a race.

> Dear Jim,
> I am the greatest and your the badest. And I can beat everybody in a race and you can't beat anybody in a race. I'm the smartest and your the dumbest. I'm the best sport player and your the badest sport player. And your also a hog. I can beat anybody up. And that's the truth. And that's the end of this story.
>
> Yours truly,
> Richard

This note is humorous to me, because Richard's motive was so poorly disguised. He had been badly stung by his humiliation on the field of honor, so he came home and raised the battle flags. He probably spent the next eight weeks looking for opportunities to fire torpedos into Jim's soft underbelly. Such is the nature of mankind.

Am I suggesting that parents eliminate all aspects of individuality within family life or that healthy competition should be discouraged? Definitely not. I am saying that in matters relative to beauty, brains and athletic ability, each child should know that in his parent's eyes, he is respected and has *equal worth* with his siblings. Praise and criticism at home should be distributed as evenly as possible, although some children will inevitably be more successful in the outside world.

And finally, we should remember that children do not build fortresses around strengths; they construct them to protect weaknesses. Thus, when a child like Richard begins to brag and attack his siblings, he is revealing threats he feels at that point. Our sensitivity to those signals will help minimize the potential for jealousy within our children.

(**2**) *Establish a workable system of justice.*

Sibling rivalry is also at its worst when there is no reasonable system of justice in the home—where the "law-breakers" do not get caught or if apprehended, never face a trial. It is important to understand that laws in a society are established and enforced for the purpose of protecting people from each other. Likewise, a family is a minisociety with the same requirement for protection of human rights.

For purposes of illustration, suppose that I live in a community where there is no established law. Policemen do not exist, and there are no courts to whom disagreements can be appealed. Under those circumstances, my neighbor and I can abuse each other with impunity. He can take my lawn mower and throw rocks through my windows, while I steal the peaches from his favorite tree and dump my leaves over his fence. This kind of mutual antagonism has a way of escalating day by day.

As indicated, individual families are similar to societies in their need

for law and order. In the absence of justice, "neighboring" siblings begin to assault one another. The older child is bigger and tougher, which allows him to oppress his younger brothers and sisters. The junior member of the family retaliates by breaking prized possessions of the sibling and by interfering when friends are visiting. Mutual hatred then erupts like an angry volcano, spewing its destructive contents on everyone in its path.

Nevertheless, when children appeal to their parents for intervention, they are often left to fight it out among themselves. In many homes, the parents do not have sufficient disciplinary control to enforce their judgments. In others, they are so exasperated with constant bickering among siblings that they refuse to get involved. In still others, parents require an older child to live with an admitted injustice "because your brother is smaller than you." Thus, they tie his hands and render him utterly defenseless against the mischief of his bratty little brother or sister. Even more common today, mothers and fathers are both working while their children are at home busily disassembling each other.

I will say it again to parents: one of your most important responsibilities is to establish an equitable system of justice and a balance of power at home. There should be reasonable "laws" which are enforced fairly for each family member. For purposes of illustration, let me list the boundaries and rules which have evolved through the years in my own home:

(1) Neither child is *ever* allowed to make fun of the other in a destructive way. Period! This is an inflexible rule with no exceptions.

(2) Each child's room is private territory. There are locks on both doors, and permission to enter is a revokable privilege. (Families with more than one child in each bedroom can allocate available living space for each youngster.)

(3) The older child is not permitted to tease the younger child.

(4) The younger child is forbidden to harass the older child.

(5) The children are not required to play with each other when they prefer to be alone or with other friends.

(6) Any genuine conflict is mediated as quickly as possible, being careful to show impartiality and extreme fairness.

As with any system of justice, this plan requires (1) respect for leadership of the parent, (2) willingness by the parent to mediate, (3) occasional enforcement or punishment. When this approach is accompanied with love, the emotional tone of the home can be changed from one of hatred to at least tolerance.

(3) *Recognize that the hidden "target" of sibling rivalry is you.*

It would be naive to miss the true meaning of sibling conflict: it often respresents a form of parental manipulation. Quarreling provides an opportunity for both children to "capture" adult attention. It has been written: "Some children would rather be wanted for murder than not wanted at all." Toward this end, a pair of obnoxious kids can tacitly agree to bug their parents until they get a response—even if it's an angry reaction.

One father told me recently that his son and nephew began to argue and fight with their fists. Both fathers were nearby and decided to let the situation run its natural course. During the first lull, one of the boys glanced sideways toward the passive men and said, "Isn't anybody going to stop us before we get hurt!" The fight, you see, was something neither boy wanted. Their violent combat was directly related to the presence of the two adults and would have taken a different form if the boys had been alone. Children will often "hook" their parents attention and intervention in this way.

Believe it or not, this form of sibling rivalry is easiest to control. The parent must simply render the behavior unprofitable to each participant. Instead of wringing their hands, crying, pleading or screaming, (which actually reinforces the disruptive behavior and makes it worse), a mother or father should approach the conflict with dignity and self-control.

I would recommend that a modified version of the following "speech" be given to quarreling children, depending on the age and circumstances:

"Tommy and Chuck, I want you to sit in these chairs and give me your complete attention. Now you both know that you have been irritating each other all morning. Tommy, you knocked over the castle that Chuck was building, and Chuck, you messed up Tommy's hair. Every few minutes, I've found myself telling you to quit quarreling. I'm not angry at you because all brothers fight like that, but I am telling you that I'm tired of hearing it. I have important things to do, and I can't take the time to be separating a couple of scratching cats every few minutes."

"Now listen carefully. If the two of you want to pick on each other and make yourselves miserable, then be my guests (assuming there is fairly equal balance of power between them). Go outside and fight until you're exhausted. But its not going to occur under my feet, anymore. It's over! And you know I mean business when I make that kind of statement. Do we understand each other?"

Would this implied warning end the conflict? Of course not—at least, not the first time. It would be necessary to deliver on the promise of "action." Having made my intentions clear, I would act decisively the instant either boy returned to his bickering. If I had separate bedrooms, I would confine one child to each room for at least 30 minutes of complete boredom—no radio or television. Or I would assign one to clean the garage and the other to mow the lawn. Or I would make them both take a nap. My avowed purpose would be to make them believe me the next time I offered a suggestion for peace.

It is simply not necessary to permit children to destroy the joy in living, as expressed by the frustrated mother to *Good Housekeeping*. And most surprisingly, children are happiest when their parents enforce these reasonable limits with love and dignity.

A Final Thought:

I was accompanied on a recent speaking trip by my wife, Shirley, which required us to leave our two children with their grandparents for a full week. My wife's mother and father are wonderful people and dearly love

Dane and Ryan. However, two bouncing, jumping, giggling little rascals can wear down the nerves of any adult, especially those who are approaching the age of retirement. When we returned home from the trip I asked my father-in-law how the children behaved and whether or not they caused him any problems. He replied in his North Dakota (Lawrence Welk) accent, "Oh no! Dere good kids. But the important thing is, you jus' got to keep 'em out in da open."

That was probably the best disciplinary advice ever offered. Many behavioral problems can be prevented by simply avoiding the circumstances that create them. And especially for boys and girls growing up in our congested cities, perhaps what we need most is to "get 'em out in da open." It's not a bad idea.

Competency and Concern in Pre-Marriage Programs

Chaplain (LTC) Thomas J. Confroy

One of the responses being offered by the American Catholic Church to the growing phenomenon of divorce in our country is a renewal of the emphasis on pre-marriage preparation. While the Church has fostered "Pre-Cana" programs for a long time, there is a growing awareness that even more needs to be done to offer young adults some stronger means of preparing for marriage. Some dioceses, such as those in New Jersey, have adopted a common marriage policy which calls for a year-long period of careful preparation. The World Wide Marriage Encounter movement has moved strongly into Engaged Encounter Weekends to provide couples with the opportunity to clarify relationships and plan for the future in a prayerful and realistic way.

Army Catholic Chaplains have been fostering Pre-Cana and Marriage preparation programs for years. Posts have offered a once-a-month intense program following the traditional Pre-Cana Model for a long time. Some Posts located in dioceses with active out-reach to the engaged have capitalized on that resource.

During the past few years, three Posts, Fort Meade, Fort Gordon and Fort Sill have added nuances to their pre-marriage programs which have enriched the process considerably.

The Fort Meade Model

The Fort Meade program was designed and developed by Father John Trappold with the help of a local resource person, Mrs. Marcie Emerson, who has special training in counseling and deep concern for young adults preparing for marriage. Both share awareness that young adults today are "believers" but not "belongers," as Father Tom Morrow author of *Choice* [1] expresses it. But when the young adult does approach the Church as marriage preparations begin, there is an excellent opportunity for the Church to demonstrate compe-

[1] Tom Morrow, *To Whom Do I Belong: Choice for the Single Person* (New York: Sadlier, 1978).

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tency based on experience and training as well as concern for the young adult. In addition, the response to the young adult was seen by Fr. John to be one which demonstrates concern for the individual couple. Group preparation, while helpful, many times does not involve the couple preparing for marriage as deeply as can be done by tailoring the process to the couple's personal needs. The Fort Meade model is especially sensitive to this dimension by providing the couple with the following pre-marriage preparation.

After interviews with the chaplain, during which the ecclesiastical, liturgical and sacramental dimensions of the marriage are dealt with, the couple meets with Mrs. Emerson. She provides them with the opportunity for an in-depth evaluation of their readinesss for marriage. Drawing on her professional training and experience as wife and mother, Mrs. Emerson meets with the couple as often as necessary to help them clarify their expectations and role concepts and she tries to demythologize the "happily ever after" syndrome. By using The Taylor Johnson Temperament Analysis, the Sexual Attitude Survey and other personal techniques, she tries to help each couple realize the dimensions of the marriage commitment ahead. Listening and communication skills are highlighted.

Three to six months after the marriage, Mrs. Emerson contacts the couple. The couple has been told during the preparation period that this follow-up is going to take place—not to check on them but to be an act of concerned, caring presence for them. The trust level developed in the pre-marriage interviews has helped to diminish resistance to follow-up counseling should there be a need.

The special dimension of the Fort Meade program is the recognition of the uniqueness of each couple preparing for marriage. The presence of a local resource person professionally prepared for such work brings not only relief to over-worked chaplains but a richness to the vital area of marriage preparation.

The Fort Gordon Model

While the pre-marriage program at Fort Meade is tailored to the individual couple, the Fort Gordon model offers another special dimension for consideration. Developed under Fathers Herman Brinkman, Marcos Cabrera and Kenneth Gilley, the Gordon pre-marriage program involves the chapel community in the process of pre-marriage preparation and welcome to the state of marriage.

In addition to the usual committees or commissions on the Parish Council, an additional one, "Marriage Ministry," has been incorporated. The chairperson of the Marriage Ministry committee is responsible for identifying, recruiting and training couples who share in the pre-marriage program. When a soldier approaches for marriage preparation, the chaplain deals with the liturgical, ecclesiastical and sacramental aspects of marriage. The soldier is then referred to the chairperson of the committee who carefully and prayerfully assigns the soldier to one of the couples on the team. The couple then

enters into intense and concerned dialogue with the soldier. At Fort Gordon, most marriages are from BCT and AIT ranks and the chances for both parties to be present are limited. However, when the soldier returns to Gordon with the bride or groom, the welcoming and concerned posture of the ministering couple continues. The Fort Gordon model has benefited the soldier, the couple and the Church community.

The soldier is the recipient of concern and the experience of married persons who share their marriage journey to help the soldier clarify his/her own appreciation of the new stage of his/her own journey. The helping couple, by reflecting on their marriage and sharing their insights, strengthens their own awareness and appreciation of marriage. The Church community, as at Fort Meade, shows itself to the young adult to be a community of love and concern. Local, competent resource people are asked to share their gifts in the ministry. Should troubles arise in the early stages of marriage, the resistance to counseling and chance for destruction of a marriage relationship can be lessened.

Fort Sill Model

A third model marriage preparation program is in operation at Fort Sill. Father Michael Conrad has given much time and energy to the development of lay leadership in the Catholic community. The response of the people has been tremendous. The Parish Council and a very dedicated core of leaders have been turned on to the shared responsibility emphasis of Vatican II's directives. As at Fort Gordon, the parish community considers a good marriage preparation program a top priority.

The Fort Sill program also follows the pattern of many posts in utilizing the resources of the local diocese. In the case of Fort Sill, the Family Life Office of the Archdiocese of Oklahoma City has shared its pre-marriage program with the military community. Entitled, "Couple To Couple," the same pattern of Fort Gordon is followed. After an initial interview with the chaplain, a married couple, who has received training provided by the diocesan office, meets with the engaged couple or soldier at least three times. Using the book *Love In Deed* [2] by Judith Tate, the sponsor couple follows the guidelines developed by the author. As in the Fort Gordon program, the results of this process are deeply enriching both for the soldier and the sponsor couple. The process of reflection and sharing provides the couple with an opportunity to review their unique relationship and to model, for the engaged persons, realistic responses to the demands of married life.

Another significant aspect of the "Couple to Couple" approach is the emphasis on welcoming the soldier or couple into the Church and military communities. The results of a warm welcome into any community are very beneficial for both the community and the persons being welcomed. An

[2] Published by National Marriage Encounter, 955 Lake Drive, St. Paul, MN 55120

example of this is the new "Rite of Christian Initiation for Adults." The parishes that have implemented this process are witnessing vibrant growth of community as well as better-prepared Christians entering the Church. One observor has stated it this way:

> What being welcomed into the Church means, of course, is not just sensing that the community is willing to have you. Being fully welcomed means you have become fully invested in the community yourself. It means learning to give to the community as well as to receive from the community.

The same author also points out:

> The community's active participation in the process of making a new Christian not only benefits the candidate; experience has already shown that when the community participates in the formation of new Catholic Christians, the community itself grows more deeply in its awareness of what it means to be Christian.[3]

The dynamics of a caring welcoming process—into the Church or into the state of marriage—are very much alike. Both are capable of beautiful enrichment for all parties involved.

While there is no easy answer to the multiple problems experienced in married life today, greater concern and attention to realistic, practical and sensitive preparation for those beginning the journey of marriage by those who have *experienced* the multiple levels of married relationship is one way of meeting some of the needs.

The quality of family life in our military communities is a matter of continuing concern for commanders and chaplains. One means of enriching family life may be premarriage programs which demonstrate the competency of those sharing in the ministry of preparation for marriage.

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[3] Ron Lewinski, *Welcoming The New Catholic: An Introduction To The Rite of Christian Initiation for Adults*, (Chicago: Liturgy Training Program, Archdiocese of Chicago, 1978) p. 3.

Notes on the Jewish Family

Chaplain (MAJ) Sanford L. Dresin

Judaism and the Jewish people have been the victims as well as the beneficiaries of prejudice and stereotyping. More often than not though, the projections and ascriptions have been of an extremely negative and malevolent variety. Jews have been labelled and libeled as racially inferior and subhuman. In Nazi Germany it became not only acceptable but laudable and a matter of official state policy to murder Jews—murder, clear and simple, despite a veneer of verbal cosmetics to mask the genocide. On the opposite end of the spectrum there have been those who have argued that the Jew must be regarded as genetically superior to other "races." They give, as but one example, the fact that though Jews constitute less than one half of one percent of the world's total population, over twelve percent of all Nobel prizes for science have gone to Jews. Jews have produced, in disproportion to their numbers, such secular giants as Spinoza, Marx, Freud and Einstein. I cite these examples, aware that I run the risk of being accused of the crime of ethnocentricity, only to point out that Jews reject both these racially motivated arguments with equal vigor and disdain.

Now with regard to the institution of the family, the Jewish family has been applauded and held up as a model and standard of excellence. Frequently, in addition to that often-heard litany of how "some of my best friends are Jewish," there is often apt to be a follow-up couched in either real or feigned admiration in the form of a "you people are really lucky—you have real families." When something is heard so often and repeated so frequently it's bound to take its toll in the form of a truism to which Jews themselves have succumbed, nodding with pride at each repetition of this exciting myth. More recently the bubble has burst and we, within the Jewish community, have been stunned to recognize that the Jewish family is now afflicted with many of the same ills that afflict other families in the community. The nature and degree of this affliction and the factors that now exist within the family that continue to resist further disintegration and dysfunction and even portend reversal are subjects for discussion. Nevertheless, if there does exist some distinct Jewish differential or equation, we shall not attempt to find it in

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biology or genetics because Judaism and Jews do not constitute a role nor can they be viewed solely as a religion. Judaism continues to defy the best of definitions, the closest being that Judaism constitutes a way of life. What follows is an attempt not at definition but rather at identification. It is offered in the hope that by identifying and applying that which is distinctly Jewish, other families may benefit—including those in civilian as well as in military communities.

Judaism As A Microcosm

No subsystem can be validly examined in isolation from the total system. We have been witnesses to numerous radical changes as wrought by the technological and economic revolutions of recent time. They have resulted in the much-publicized and often-discussed moral crisis in America and the rest of the world.

Therefore, as a subsystem of a much larger system, the Jewish family of today does in no way constitute a social entity independent and apart from mainstream American trends and society. Even in the Hassidic Jewish community where a self-imposed isolation is pursued, trends—both radical and not now permeating the mainstream—do have their impact on the family in the case of the more aculturated and marginally Jewish family.

The problems that now beset the American Jewish family are but a reflection of the crisis that now afflicts family life in general throughout America. Briefly, the wholesale changes stemming from the vast and far reaching technological and economic revolutions appear to have wrought a moral crisis whose symptoms appear as alienation, demise of traditional values and norms, and an intense disorganization bounding on a chaos and anarchy which appears to be permeating all levels of our social fabric. These forces, which are affecting all families, are having an even greater impact upon the Jewish family. Not that the Jewish family is more impressionable, but, because the Jewish family serves more than a social function, it becomes more vulnerable. As the repository and bulwark of Jewish religious identity, the Jewish family plays a vital role in both the transmission and formation of Jewish identity. Therefore, it carries with it a twofold burden, to provide all the necessary socializing functions and at the same time the responsibility for transmitting a sense of otherness in the cause of perpetuating Jewish identity and peoplehood.

Despite many dire pronouncements by prophets of doom as to the future of the family in general and the numerous individuals echoing this view regarding the Jewish family, the Jewish family has not lost its ability to convey a sense of personal and group identity to its members. Waxman,[1] in writing for the American Jewish Committee, has concluded that the family is "the most important structure for the transmission of identity and the forma-

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[1] Waxman, Chaim I., *Perspectives on the Family and Jewish Identity in America.* (New York: The American Jewish Committee, 1977).

tion of identification.'' This view has been shared by non-Jewish observers as well. Vitz,[2] cites that ''Judaism's remarkably strong support for the family . . . is well known. Many have explained Jewish survival in terms of its reverence for the family.'' But the use of the word ''reverence'' may just sound a bit idolatrous in view of the fact that the Jewish family increasingly displays more of the same symptoms as the American family at large—to include a low birth rate, growing divorce rate, increase in the number of single parent families and a decline if not demise of the extended family. This current state of affairs and its impact upon the Jewish family might be best understood through an exploration of some Jewish norms and values as they relate to the family.

The Jewish Equation

To marry and raise a family is not only a fundamental Jewish value, but is in fact viewed as a *Mitzvah,* a commandment, incumbant upon all Jews. The commandment to ''Be fruitful and multiply . . . ,'' is the first of the 613 Commandments contained in the Pentateuch. This commandment comes immediately after the account of creation and a very positive and optimistic view of the world: ''And God saw that it was good.'' Judaism, therefore, looks upon marriage and the establishment of a family as an act of faith and an affirmation of the Covenant wherein mankind entered into an active partnership with the Creator in the ongoing process of life. It is here that one might want to reference the notion of Jewish ''choseness,'' it being a choseness not in the sense of a superiority, but choseness in terms of a covenential relationship which charges the Jew with the mission of *Tikun Ha-Olam* or perfecting the world under the rulership of God. It is marriage and family that nurtures and sustains this activity.

In Hebrew the marriage ceremony is called *Kiddushin,* which translates as ''sanctity'' or ''holiness,'' a term that binds the individual to Jewish history and divine mission. To be holy is to be dedicated. To be holy is to strive to emulate God. To be holy is to be whole and unfragmented. Raba, the Talmudic sage, provided us with further insight into this matter when he said:

> Why was her name called *ishah* (woman)? Because it is derived from *esh* (fire). Why was he called *ish* (man)? because it is derived from *esh* (fire). The letter *Yod* of the word *ish,* and the letter *he* of the word *ishah* together spell the Divine name *Yah* which is in their midst. Should they become heated by quarrel and strife, the Divine name is removed from them, and all that is left is *esh, esh* (fire, fire).[3]

Sophomoric relativism is abhorant to the Jew and if life's issues do not always present themselves in terms of black and white, every Jew's actions may be viewed as either *Kiddush Nashem* (sanctifying God's name) or *Chilul*

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[2] Vitz, Paul C., *Psychology as Religion: The Cult of Self-Worship.*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977).

[3] *Kallah Rabbati,* Chapter 1.

Nashem, (profaning God's name). It is the family that serves the cause of the former and mitigates in the event of the latter. It is in the family where one's faith is first articulated and practiced in the fellowship of an intimate community of faith. Here too, study and introspection, often inextricably woven together with prayer, first occurs.

The Biblical prayer, the *Shema,* is the central prayer in Judaism. It is in reciting this prayer that the Jew proclaims God's unity and perfection. It is Israel's confession of faith and expresses the duty to love and serve God with one's total being and even provides a strategy for doing so because it contains the injunction "you shall teach it *(Torah)* dilligently to your children." For thousands of years this command was carried out by the Jewish family as it reared and nurtured generation after generation of Jews.

I Think I Love You

As we go about examining the causes of dysfunction or collapse of family life, we find that there is no shortage of formulations for this state of affairs. There does, however, exist a beautiful insight to be gleaned from the discussion between Tevyah, the milkman, and his wife, Golda, in the song "Do You Love Me?" from the super-hit musical *Fiddler on the Roof.* We all recall how Tevye persists in asking Golda for a simple answer to his question—"Do you love me?" Golda responds by recounting how she has performed for him various wifely duties, cooked his meals, washed his clothes, shared his bed, given him children and finally concludes that *therefore* she must, in fact, love him. There is a compelling message here in the form of a powerful social commentary on romance as in the tradition of the West. Shorter [4] clearly puts his finger on it when he states that increasingly the domestic quality of marriages today is centering around a relationship of *love* between two people. What we have are highly romanticized notions based on sensuality and calling for some erotic form of bond between the marriage partners. When this bond shows signs of dissolution, when love becomes less a factor in their relationship, or even no longer the reason for their marriage, the reason for staying married altogether ceases. When the marriage partner perceives all the romance going out of the marriage it becomes time to split.

Golda is a repository of Jewish tradition. Her decision to stay married and work things through, even through hardship and ordeal, is based on more than an absence of perceived alternatives, because divorce in Judaism exists and was not totally unheard of even in the small, extremely Orthodox Jewish communities of Eastern Europe. In fact, the giving of a *Get* or Jewish divorce is reckoned as a *Mitzvah,* a positive commandment and an obligation when it becomes the only recourse or remedy. What Golda is doing is pointing out that the Jewish concept of marriage is based on the view that marriage and family involve mutual obligation, mutual responsibility and an aspect of

[4] Shorter, Edward. *The Making of the Modern Family,* (New York: Basic Books Inc., 1975).

sharing and sacrifice between the husband and wife. There is a need to give as well as to receive. A relationship that is based solely on love does not necessarily strengthen the mutual bonds that are so necessary in a marriage. Pleasure is certainly a legitimate part of marriage and family life but it has overshadowed the obligational elements of responsibility, sacrifice and mutuality.

Keep Cool and Enjoy

In the late sixties, we called it "doing your own thing." The seventies command, "be your own person." This translates into detachment, aloofness, isolation and estrangement from concerns which call for interaction and involvement in the community. The new morality, which is essentially the old immorality and an obsession with feeling, has replaced the old materialism. Amidst a spirit of narcissism, we encounter a hedonistic, ego-centric, basically pagan epicurean life style. It emphasizes, rather *obsesses* around the pursuit of instant happiness and gratification in the form of pleasure and "fulfillment," but in the end leaves the individual depressed, alone and alienated. The pursuit of instant happiness is, no doubt, related to all the dynamics that now plague the contemporary family—such as "alternative life styles" and the avoidance of marriage, late marriage, voluntary childlessness, rising divorce rate and (of particular concern for the Jew) a steep rise in intermarriage. The unsatiatable pursuit of happiness runs totally contrary to the demands of the family and, in particular, it constitutes a gross violation of Jewish values.

Happiness in Judaism is a by-product and not an object or direct goal for attainment. It comes as the reward for a righteous and purposeful life. Judaism speaks of *Kabbalat 01 Malchut Shamayim*—the acceptance upon one's self of a heavenly yoke. This yoke is in the form of a discipline that harnesses our creative energy and potential in positive and responsible ways. It is this yoke that distributes energy both in the cause of our own well being as well as in the cause of corporate well being. Responsibility thus is shouldering a share of responsibility for our families, communities, nation and the entire family of mankind.

But, unfortunately, we as clergy—as well as most others in the helping professions—have been seduced and co-opted by our societies' obsession with the rights of the individual much to the detriment of group needs. Judaism cries out for a balance between the needs of the individual and the group. The sage Hillel [5] said, "If I am not for myself, who will be for me, but if I care only for myself, what am I?" The answer then lies somewhere in the middle. It is to be found in the "Golden Man" of Aristotle and the "Righteous Path" of Maimonides. We in the military are concerned about family life but we, like our civilian counterparts, are neglecting the family. What we

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[5] *Pirke Avot,* Aphorisms of the Fathers Chapter 1:14.

discover, when we carefully scrutinize many of our family life programs, is that we are not serving the family but rather the individuals who comprise the families. It would appear that our programs attempt to minister to the family by ministering to the individuals making it up. Yet we are well aware that the family, any family, is a gestalt—comprising an entity for greater elements (certainly qualitatively) than the sum of its parts. We frequently treat teenagers and young adults, not to mention father and mother, in a climate apart from the family and ignore the family's stake in the future decisions for and by the individual person. Contraception, abortion, the treatment of VD and even spiritual malaise are frequently treated apart from the family, the family not being an integral part of the thought processes of the professional as he deals with these issues. When crisis occurs, the individual is cut off from family, not withstanding the problems that do tend to arise when the family is brought into the picture. Even the law is on the side of the individual. We persist, nevertheless, at looking at individuals in isolation and not as part of family.

On ZPG and the Gay Life

Zero population growth remains a serious issue in the Jewish family and a cause for alarm in the Jewish community. The birth rate in the American Jewish community is below the national average and still dropping. Estimates in the early 1970's reported it barely above the minimum replacement level of 2.2 children per family. At this point in time it is believed to have dropped below the replacement level to perhaps as low as 1.5 children per family. If this is so, then the Jewish population of 5,780,960 persons is due for a significant decrease.[6] The traditional Jewish view is that, though marriage as an institution does not exist solely for purposes of procreation, nevertheless, voluntary childless marriages do not a family make. A family must be viewed as being composed of someone called a "mother," someone called a "father" and children. No need to dwell on scriptural condemnation of lesbian or homosexual relationships—enough to say that mating conditions also do not in my view represent a family. Such a condition, according to Green,[7] "Has no perpetuity, it plays no role in society's future, it is strictly something for the two people to grow from, it is their individual relation, it has no social meaning in any sense." Green does go on to point that such a relationship ". . . contributes nothing from the point of view of family or people or continuity."

Marginality or I Know Who I am When They Are Chasing Me

Focusing on the military, we find that marginality is a condition very much present within military life. (Marginality, not in the sense of inferiority but

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[6] 1979 *American Jewish Year Book*

[7] Green, Solomon, "The Jewish Family" (paper read at Metropolitan Association for Jewish Center Workers Mini-Conference, November 14–26, 1976, Spring Valley, NY.)

rather marginality in the sense of being peripheral to the main body.) The Jewish family is, as was stated earlier, affected by the same social forces as other families and more so, since, in the case of the Jewish family, there is concern for its Jewish character. This character itself is very much a variable of Jewish life in the general community. Paradoxically though, in the military where there are only very small Jewish communities, this factor very often has the ability to bring out and re-inforce individual Jewish identity and the Jewish character of the family. In trying to understand this phenomenon one might assume that the military for many Jews is often their first experience away from a large urban Jewish Center where their Jewishness was often taken for granted. There are frequent reminders in most Jewish communities, if only in the form of advertisements on billboards for Hebrew National products and other kosher culinery delights. Now, in the environs of a Fort Polk or Fort Hood, gastronomic Judaism is no longer a satiating if not satisfying experience. Both the individual, as well as the family, may crave more meaningful experiences and means of identification.

It is at this critical stage in their life that Jewish chaplains are able to make a significant and timely intervention. It is here that we move beyond the situational and frequently mundane and enter the realm of the existential and beyond—the spiritual. Such situations have their parallel amongst other ethnic groups now composing our military. To be sensitive to this is to broaden the dimensions of military ministry even further beyond the weekly Sunday/ Sabbath service and trips to the motor pool.

Caution: Pastoral Service May be Hazardous to Your Marital Health

Chaplain (Major) Thomas R. Smith, Ph.D.

Intrapsychic and marital stresses associated with the conflicting demands of husbands' occupational and familial roles have long been recognized. American society continues to ascribe to the male the primary role of providing economic support for his family, identifying him most completely with his occupation. On the other hand, males have not been freed from their specifically familial responsibilities. The relationship between these two major spheres of males' lives has not been explained fully. While the phenomenon has been identified specifically among the clergy, the influence of the ministry itself upon the process has remained unclear. Research has been inconclusive and sometimes contradictory.

One research study noted that the behavior patterns between work and family modes were similar.[1] This conclusion was drawn upon the propostition that those who were treated with dignity in their work tended to treat their families with dignity. Conversely, husbands who had to contend with doubts about their worth and anxiety about their future and that of their families often expressed that insecurity as hostility toward family members. Problems associated with work were dysfunctional for successful family life. My research of United Methodist ministers and their wives compiled data consistent with that conclusion.[2]

Emerging roles for women, which have become increasingly prevalent in American society, challenge the traditional patterns for wives. Tradition encourages wives to find fulfillment by satisfying their husbands. The women's liberation movement urges wives to find their own personal identity. The conflict between these competing influences reaches high proportions among the wives of clergy.

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[1] R. Rapaport and R. Rapaport, "Work and Family in Contemporary Society," *American Sociological Review*, Vol XXX (June 1965), pp. 381–394.

[2] Thomas R. Smith, "The Pastor-Husband and Wife: Correlates of Theological Perspectives, Marital Adjustment, Job Satisfaction and Wife's Participation in Church Activities." (Tallahassee: Unpublished doctoral dissertation, 1976).

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It has generally been accepted without question that a pastor's wife had little choice but to try to fit herself as effectively as possible into the molds expected of her. Nyberg emphasized the crucial responsibilities of the pastor's wife to provide her husband support and strength when he needed it.[3] One advisor prescribed the type of woman a minister should marry,[4] while Douglas noted strong expectations that the minister's wife must be good to her husband, a good hostess, a dedicated Christian woman, a valued counselor—in short, the "uncrowned queen of the parish." [5]

The women's liberation movement has touched virtually every marriage. Some have adopted all or part of its message, while others object to its premises and affirm the traditional role model ever more staunchly. It has raised many questions about the rigid role expectations which prohibit self expression and discourage women from seeking a personal identity apart from that provided through identification with their husbands.

According to Dame and others, symptoms exhibited by wives who have difficulty because their identity depends upon their husbands include: feeling unloved, misunderstood, unimportant, unappreciated, exploited and unrewarded. Experiencing at least mild depression, such wives expressed a need to be loved for themselves, to have more independence and adult social contacts.[6] Pastors' wives in larger numbers have begun to object to the "gold fish bowl" concept of family life and have refused to subject themselves and their families to the constant appraisal and reappraisal of parishioners.

Marital Stability vs. Marital Success

One of the paradoxes of traditional role expectations for clergy marriages is that the Church has expressed much concern that these marriages provide good role models for other families to emulate, rather than demonstrating concern that pastors and their wives find fulfillment in their marriages. The consequence of this rationale is that pressure lies heavily upon clergy families to maintain an appearance of strength and success, even when this is an inaccurate portrayal of the family relationship. Additional family stress results.

Several demoninations have recently begun programs to provide support for clergy marriages. This support, manifested through counseling services and some proactive activities, is but a token measure. Substantial prophylactic measures providing social and emotional strength to parsonage families must include efforts to reduce the pressure upon them to be society's model for family life.

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[3] K. Nyberg, *The Care and Feeding of Ministers*, (New York: Abingdon, 1961).

[4] C. R. Brown, *The Making of a Minister* (New York: Century, 1927).

[5] W. Douglas, *Ministers' Wives* (New York: Harper and Row, 1965).

[6] N. G. Dame, G. H. Finch, B. S. Reiner and B. D. Smith, "The Effect on the Marital Relationship of the Wife's Search for Identity," *Family Life Coordinator*, Vol XIV (July 1965), p. 133.

In their study of divorced clergy, the Systemic Issues Committee of the Birmingham Area Board of Pastoral Care and Counseling found that all divorced clergy sampled perceived their own divorces to be more catastrophic than divorce among the laity. Many felt a loss of confidence and emotional insecurity, reporting that the divorce itself was a discrediting factor.[7]

The rising divorce rate among clergy does not in itself mean that clergy families are less successful than in times past. It may imply that unsuccessful marriages are currently less likely to remain intact than they would have in earlier times. Although strong sanctions against divorce among clergy remain, an increasing percentage of clergy and clergy wives are willing to risk the consequences of divorce because of the growing acceptance of divorce in society at large.

Conceptual Framework

Employing the propositions generally associated with the interactional framework, one discovers that identity issues stand out as crucial. According to Stryker, conflicts between occupational and familial roles depend upon a hierarchy of identity salience which each individual determines for him/herself.[8] This hierarchy was seen as consisting of all the role demands made upon a single individual, placed in relative positions of importance.

Applied to clergy couples, this proposition concludes that pastors who place their identity as pastor over their identity as husband-father would be expected to choose behaviors which fulfill role expectations in the pastoral role when they are in conflict with familial role expectations. The opposite would be true for pastors whose identity is more related to familial roles.

A pastor's wife whose identity is most fulfilling in that role would likely manifest behaviors in the traditionally supportive mode of pastor's wife as opposed to becoming involved in her own career, hobby or simply ignoring her husband's work.

Another dimension of this dynamic deals with the consensus of husband and wife regarding conflicting roles. As Blood pointed out, "When occupational roles and family roles collide, a couple's hierarchy of values is tested. If they hold the same value, the dilemma is easily resolved." [9] If the couple's values are different, stress results.

Particularly acute in the clergy couple's relationship is the concept of an identification bond, for when this process occurs in a relationship, it can be either productive or non-productive for the relationship.[10] For example, when

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[7] Systemic Issues Committee of the Birmingham Area Board of Pastoral Care and Counseling, The United Methodist Church, "Preliminary Survey of Clergy Divorce in the Birmingham Episcopal Area," Unpublished paper, 1979.

[8] S. Stryker, "The Relevance of Symbolic Interaction Theory for Family Research," *Journal of Marriage and Family,* Vol XVIII (May 1968), pp. 105–113.

[9] R. O. Blood, Jr. *Marriage,* 2nd Ed. (New York: Free Press, 1969), p. 216.

[10] R. Turner, *Family Interaction* (New York: Wiley, 1970), p. 258.

the wife finds her primary identity in terms of her husbands's occupation, an identity bond is in evidence. Advantages of this process may be numerous. The wife may work directly with her husband in his occupation, becoming a sort of "associate pastor," to many in the parish. She may provide emotional and social support by entertaining in her home in order to make the right kinds of social gestures in support of her husband's work. If the husband and wife agree both rationally and emotionally to this process, the identification bond may seem to be most rewarding to the couple, expecially when this ministry team achieves the acclaim of others and both function in harmony with their own self expectations.

On the other hand, an identification bond may be hazardous to the marital relationship. Using the physician and his wife as an example of the process which can operate dysfunctionally, Zemon-Gass and Nichols discussed what they call the "Take Me Along Syndrome." [11]

When the husband's occupation is a profession that is highly respected and the service he provides to others is socially desirable, there is broad community support for the husband to place a major emphasis upon his world of work. Even if the wife feels emotionally starved, she can gain little approval for complaining, since she and others know that her husband's work is really important. Although the wife of this professional husband may feel some sense of pride and status in being the wife of a respected individual, she may gain little personal fulfillment from that alone.

The source of her frustration is obvious. If she has little other than being the wife of a professional man on which to focus her identity, and if she does not participate directly in the course of her husband's professional career, she is vulnerable. Her personal fulfillment depends upon something over which she has little control.

The complement of this relationship in which the wife is carried along through the husband's occupation is the husband whose affective and dependency needs and whose family responsibilities are assumed by the wife. Such an approach to coping with life may provide the outward appearance of strength and health. Society seems to tolerate and even support this dynamic. Pinpointing the inadequacy of such a relationship, however, is easy. When one marital partner is emotionally dependent upon the other and the second is dependent upon the first partner's dependency, the relationship suffers.

With these theoretical ideas as a basis for thought, it is appropriate to examine more specifically their application to clergy marriages.

Clergy Roles

A great deal of the research literature supports the view that individuals who feel comfortable identifying themselves with their chosen profession tend to have fewer conflicts concerning it. One's self image is crucial both to his/her performance in the job and to successful integration of occupational and

[11] Gertrude Zemon-Gass and William C. Nichols, "Take Me Along—A Marital Syndrome," *Journal of Marriage and Family Counseling* Vol I (July, 1975), pp. 209–218.

family roles. Farley and Hermalin correlated the highest level of marital stability both for blacks and whites with the highest level of occupational prestige.[12] Individuals occupying prestigious jobs tended to have better adjusted marriages than others, but for these individuals, work tended to assume a greater meaning for them than their family relationships.

It is important to understand, however, that many husbands whose occupational prestige is reduced and who find their jobs little more than a means to earn an adequate income for their families, participate in successful marriages. These husbands, however, tend to place greater importance upon family roles than upon occupational roles.

In my study of United Methodist clergy couples, I found a significant positive correlation between husbands' satisfaction with their pastoral work and their marital happiness. Those who were highly satisfied with their work tended to be happily married as well. The data suggested, however, that neither of the variables caused the other. Rather, I concluded, individuals may be viewed at various levels of personality adjustment, personal contentment and happiness. Those who are well adjusted, reasonably content with their life style and are happy, tend to express that personality orientation both in their work and in their marital life. Those who experience internal conflicts express their discomfort both in their work and in their marital relationship.

These data support the view that at least a part of the special stress clergy marriages are experiencing today emanates from the transitional nature of the ministry itself. Many clergymen today find the fluid and sometimes ambiguous and conflicting models for performing ministry confusing.

The issue of inexactly defined clerical roles was crucial to the observations of Gustafson, as he noted the rise in the number of activities in which clergymen in the United States have become engaged. He concluded that this activity represents a defensive posture:

> The. . . voluntary character of religion in the United States . . . makes the clergy unusually responsive to the desires and needs of the laity and to changes in the culture. . . . The breakdown of a sense of independent authority in the clergy, the absence of wide acceptance of the traditional bases of their authority [require] clergymen to seek substitute ways to make themselves legitimate. . .[13]

One might question Gustafson's conclusion that pastors' movement into non-traditional arenas of activity results from a need to be "legitimate." Many such clergy base their activity upon strong theological grounds. The fact remains, however, that both the traditional model in which the pastor is seen as primarily interested in "spiritual" concerns and a newer model in which the pastor is encouraged to relate the Gospel in more humanistic terms are open to pastors today. Some pastors experience role confusion as a result.

In my study, those United Methodist pastors who had a clear role identity tended to be substantially better satisfied in the ministry than their less

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[12] R. Farley and A. I. Hermalin, "Family Stability: A Comparison of Trends Between Black and White," *American Sociological Review*, Vol XXXVI (February, 1971), pp. 1–17.

[13] J. M. Gustafson, "The Clergy in the United States," *Daedalus*, Vol XCII (Fall, 1963), p. 724.

conservative brothers who were eager to express their ministries creatively. As Burr pointed out, situations which prevent role clarity disrupt satisfactory adjustment to that role.[14] The proposition seemed to apply to clergymen.

White, following an 18-month experience as a United Methodist District Superintendent, concluded that the stresses a pastor had to face, which were even more crucial to him than conflicts with parishoners—feelings of futility, financial or community troubles or physical illness—were those which had to do with one's self image, role-associated stress and constant emotional exposure. The result was often what he called "multiple unendurable stress," and under it, he found that many pastors could break.[15]

It is clear that pastors who place a high priority upon their professional success, are concerned about the acceptance of their pastoral performance and yet experience identity problems associated with their professional roles and are candidates for concomitant marital stress. This observation alone, however, does not fully explain the hazards of pastoral work to marital health.

Clergy Wives' Identity

Great diversity exists among clergy wives regarding the way they see themselves in that role. Both Douglas [16] in his sample of 4777 wives and Denton [17] supported the view that what a wife felt depended most upon how well her self-expectation matched the expectations imposed upon her by her husband and his congregational members.

In their study of Episcopal clergy wives, Platt and Moss [18] found 10.5% of the wives viewing themselves as "teamworkers" with their husbands. They were essentially internally motivated and would have been likely candidates for the ministry had it been encouraged of women. The largest group of wives in their sample characterized themselves as "background supporters." They constituted 63% of the total. While these wives might have been as active in parish life as those in the former group, they, their husbands and the church avoided confusion by assigning them a secondary role. The third category for wives made up the other 28% of the sample. They were labeled "aloof participants." They tended to see themselves as not deeply involved in their husbands' work but involved as any other parishoner was.

An inference one might draw from these data is that different individuals see themselves differently. No value judgment need be placed upon anyone who determines to function in a different way in her capacity as a pastor's wife. Unfortunately, pastors' wives tend to feel judged constantly according to their role performance.

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[14] W. R. Burr, "Role Transitions: A Reformulation of Theory," *Journal of Marriage and the Family*, Vol XXXIV (August, 1972), pp. 407–416.

[15] D. White, "Some Pastors Break Under 'Multiple Unendurable Stress,' " *Christian Advocate*, Vol XVI (22, 1972), pp. 7–8.

[16] Douglas, *Ministers' Wives*.

[17] Wallace Denton, *The Minister's Wife as a Counselor* (Philadelphia: Westminster, 1966).

[18] N. Platt and D. M. Moss, "Self perceptive Dispositions of Episcopal Clergy Wives," *Journal of Religion and Health*, Vol XV (3, 1976), pp. 191–209.

Of far more influence upon marital adjustment in my United Methodist sample than the extent to which wives participated in the church activities was the degree to which the pastors' wives felt free to choose their own level of participation in church activities. Wives were asked if they felt free to make the choice to participate or not to participate in church activities. When their responses were crosstabulated with marital adjustment levels, significant correlations were obtained.

Most of those who did not feel free to choose their level of participation in church activities fell into the low marital adjustment group. Such results were consistent with the finding that those who were low in marital adjustment tended to be dissatisfied with their level of participation in church. Those who were dissatisfied with their level of participation obviously did not feel free to participate at a level different from that at which they functioned. They did not feel free to change.

Since about 73% of the wives admitted that they were not totally free to decide for themselves whether to be active in church life or not, it was useful to inquire into the source of the pressure they felt. Three possible sources (husband, congregation, traditional role of pastor's wife) were provided, and they could report if each extended pressure to conform, independently of the others.

When marital adjustment was low, pressure to participate at levels different from those desirable to the wives was apparent from all three sources. Wives whose marital adjustment was high tended to report little pressure from any of the three sources suggested.

Again, it was clear that external interference with pastors' wives' attempts to fulfill their own identities, regardless of their involvement in their husbands' work, was dysfunctional for their marriages. Which role model the wife selected was relatively unimportant. That she was free to select her own model was most important to her and to her marriage.

Many wives found the traditional pattern fulfilling and would have been frustrated had they not been permitted to function in that way. Others were most content to follow careers of their own and to give only minimal attention to their husbands' responsibilities. Many wives fell somewhere between the two extremes, finding fulfillment in marriage, but also finding fulfillment in other roles as well. In fact, those in the highest marital adjustment category tended to be active participants in church functions but not to fall into the category of those most active in the church.

One further word needs to be said about pastors' wives who find employment outside the home or church. Orden and Bradburn, in their study of 781 husbands and 957 wives, concluded that both husbands and wives were less happy with their marriages when the wife worked for economic reasons rather than because she chose to do so.[19] There is ample reason to assume these findings apply to clergy couples.

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[19] S. R. Orden and N. M. Bradburn, "Working Wives and Marital Happiness," *American Journal of Sociology*, Vol LXXIV (4, 1969), pp. 392–407.

The inference may be drawn that when a wife's view of herself includes pursuing a career, she needs the career in order to find her life, including her marriage, to be fulfilling. If, however, the wife sees her ideal role in terms of being her husband's wife, she is likely to experience the need for her to seek employment as stressful. This stress would influence the marital relationship negatively.

Application to the Military

Military chaplains tend to involve themselves in ministry in ways similar to those of their civilian counterparts. Internal struggles and marital stress experienced by military chaplains and chaplains' wives generally correspond to those with which civilian pastors are confronted. There is little reason to assume that civilian and military families differ substantially.

Chaplains who are involved primarily in family chapel programs, and to some extent in troop oriented chapel programs, fulfill their concept of ministry almost exactly the way they did or would in a civilian parish. Chaplains' wives and families generally tend to find their own place in the system in much the way they might under civilian circumstances.

Family moves, which are a critical issue in the military, are less a matter of concern for chaplains than for other military personnel, since they are in essence extensions of moves which civilian clergy make in their career patterns. If these assumptions be accepted, one may conclude that the processes discussed, based upon research with civilian pastors and pastors' wives, can be applied rather directly to the military setting.

Two special factors in the military influence military chaplains' families in ways which require mentioning. First, there is the ever present issue of family separation. Some family experts insist that military families never really function outside the shadow of former or potential future periods of family separation.[20]

Briefly stated, because of the separation, military family systems are always in a state of flux, never really achieving the equilibrium each family system seeks. The turbulence within the family creates additional stress for each family member.

Even the most stable and successful families feel tremendous loss when a member of the family leaves. The pattern of grief associated with that loss is functional for the family. Accepting the returning family member back into the system requires significant adjustment from each member of the family.

Family separations not only demand that family members give up and take on new roles as the cycle of leaving and returning continues, they also raise identity questions most uncomfortably. Chaplains' wives who normally function as a member of the pastoral team inevitably experience a significant

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[20] Among these students of military families is Florence Kaslow, Professor of Family Studies at Hahnemann School of Medicine, Philadelphia.

identity loss when their husbands go away on a hardship tour. Husbands who depend upon their wives for the fulfillment of most of their dependency needs experience severe stress when separated from their wives. Couples linked in this way find separation tortuous. Such persons may even be ineffective in ministry while separated.

The second major special situation for military chaplains occurs when the chaplain's staff-officer function overrides his pastoral function. For some clergy marriages, the difficulty of fitting staff responsibilities into their role expectations creates stress. Some chaplains and chaplains' wives prefer functioning according to the pattern which places them in the center of social activity in much the way many civilian pastors find themselves. These chaplains and chaplains' wives primarily experience staff jobs as dysfunctional to their marriages, especially if they find the inability to operate from a pastoral framework unfulfilling.

Other chaplains experience staff assignments as a relief. When the commander, rather than the chaplain, becomes the major social focus, such chaplains and chaplains' wives find freedom to express their identities in differing ways and enjoy a reduced level of marital stress.

In both of the special cases mentioned, the identification bond through which a chaplain's wife sees herself primarily as the wife of a chaplain is more dysfunctional than functional for marital success. In both instances, marital partners find greater adjustment when the chaplain has sources in addition to his wife (friends, colleagues or fraternal groups) which assist him in meeting dependency and affectional needs. Under both circumstances, the chaplain's wife who has interests which influence her self image in addition to those of her husband's career experiences increased total personal satisfaction.

Conclusions

At first glance, it might appear that the simplest solution to the problems of marital stress associated with pastoral duties is to encourage pastors to adopt a rigid theology which supports a clear and precise image of their pastoral role. A couple whose theologies are similar and who gain from them identity consensus also gain heightened marital adjustment as a happy side effect.

One must not conclude, however, that theological changes would solve the problem. On the contrary, in the Birmingham Area study, divorced clergy expressed feelings that the system could have been more redemptive had those in the system provided more pastoral concern to them and been more supportive of their dilemma.[21] Efforts to correct their theology or to point out their social mistakes would have been counterproductive.

A preferred approach, if not an absolutely essential element of any real solution, is to provide support systems within the ministry. Internal support groups are needed to foster the nurturance required for those who experience periods of self doubt, isolation, role diffusion and conflict and who feel

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[21] Systemic Issues Committee, p. 13.

emotionally empty. When we provide the means by which chaplains feel affirmed in their work, we improve their potential to relate effectively with their family members.

Support and growth groups for pastors' wives might be useful. Wives often feel more insulated and isolated from the mainstream of life than their husbands do. Groups could assist these persons to achieve a new freedom from the constraints placed upon them by their husbands, their husbands' parishoners or their own magnified allegiance to tradition. At best, these groups would resist any tendency to employ a "misery-loves-company" rationale. Instead, they would help those needing it to find the health of experiencing and acknowledging their own uniqueness, discovering ways to confront perceived pressures to be molded into patterns toward which the individuals feel resistent.

For many, problems are not so severe or chronic as to require continuing support. Workshops and marriage enrichment experiences would be beneficial to most clergy couples. Especially would these short time programs be useful for sharpening communications skills, for values clarification and consensus issues.

Prestige ratings for chaplains vary from situation to situation. Since it is an issue both for chaplain morale and for marital functioning, it deserves some attention. Each individual chaplain's responsibility to interpret his view of ministry must be underscored. Sometimes the task is easy; other times it is virtually impossible to feel heard. At times supervisory chaplains may be required to intervene. The key to maintaining a reasonably high level of acceptance within a command, however, remains with the chaplain who must constantly keep supervisors in both the command and technical chains informed about his efforts in ministry. Even when supervisors disagree, their appreciation increases when they know what their chaplain's goals are and what he is doing to reach those goals.

Participatory leadership provides another method of supporting chaplain families. Everyone recognizes that in the final analysis, hard decisions affecting the lives of many people must be made. Even when these decisions adversely affect families, family members experience less stress than they might when they understand the process by which the decision was made and appreciate the seriousness with which the decision maker examined alternatives. At every level of supervision, democratic processes may be employed to achieve greater levels of consensus, improving communications and providing vehicles for self expression.

As pastors, our major liability can be turned into our major asset. The hazards which at times may prove dysfunctional for our marriages can become the most effective ingredients of our marital success. The very pastoral skills we employ in caring for the people for whom we have responsibility and upon which we find our people thriving may be employed in relation to each other.

It may be impossible for us to be effective pastors to our own families, but we can be effective pastors to each other. In an environment in which we supply nurturance and support to each other, we and our families can experi-

ence renewed vigor and health. Pastoral service need not be a hazard. It can become a source of our marital health.

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Stresses in the Clergy Marriage

David Mace, Ph.D.

The request for this article came at a time when my wife and I were putting together materials for a book on the clergy marriage. Our final conclusions may differ slightly from the findings reported here, but we are sufficiently far along now with our investigation to be fairly confident that any changes will be minor.

The focus here is on today's clergy marriage, with the emphasis on stress. I choose, however, to adopt the conceptual framework of Hans Selye, and include both negative stress (distress) and positive stress (eu-stress).

Our procedure in collecting data has not been that of the usual research project. We have not sent out extensive questionnaires to random samples of couples and tabulated them. And we have not interviewed numbers of clergy couples. We are not as sure as we once were about the effectiveness of those methods. Our own experience of questionnaires is that on the one hand we resent having the questions decided for us in advance—we always want to re-phrase them and add others. Besides, we resent the time taken up and tend to do a hurried job. We find it particularly difficult to use 5-point scales, which demand a degree of precision in judgment of which we often feel incapable. Interviews, on the other hand, tend to be too intensive, and the subjects are either too much confined in responding to the questions asked or, if left free to follow their own direction, tend to get off into irrelevant and peripheral areas.

What we have done instead has been to use gatherings of clergy couples in two ways: first, invite them to write down spontaneously what they feel to be the advantages and the disadvantages of the clergy marriage—all this before there has been any discussion that could influence their opinion; and then, after discussion in small groups and/or in the total group, run a "call-out" session, writing on the chalkboard all issues raised, until no more are forthcoming.

For this article, I have selected the findings of a particular group of 84 persons—55 pastors, 19 wives of pastors, and 10 lay persons. However, I am satisfied that the findings of this group correspond fairly closely with those of other groups for which we have data. For this article, I will ignore breakdown in terms of age, denomination, and other variables. What I claim to offer is a

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broad picture which is all that can be attempted in a short article.

These are, of course, self-selected clergy couples. That has some disadvantage. But my opinion is that other forms of inquiry end up with the "interested" responders only—the others either don't return the questionnaires, or decline to be interviewed.

Major Disadvantages of the Clergy Marriage

Let me begin with the spontaneous responses of the husbands. The items, of course, have to be identified as they are expressed in their own words. Generally, this is not as difficult a task as might be imagined.

1. Couple expected to be models of perfection 91%
2. Time pressures due to heavy schedule 56%
3. Lack of family privacy—the "goldfish bowl" 45%
4. Financial stress—wife often must be employed 41%
5. Children of P.K.'s expected to conform 20%

Now for the parallel responses of the clergy wives:

1. Time pressures due to husband's heavy schedule 94%
2. Couple expected to be models of perfection 90%
3. Lack of family privacy—the "goldfish bowl" 49%
4. Children of P.K.'s expected to conform 39%
5. Husband serving others, neglects own family 32%

In the case of [illegible] agreement [illegible], there [illegible] asked to [illegible] ugh I [illegible] it is [illegible] of [illegible] or [illegible]

	H	W	L
Too little chance for in-depth sharing	18%	26%	10%
Wife exploited by congregation	22%	9%	20%
Parsonage problems	11%	11%	0%
Wife's role lacks clear identity	11%	11%	0%
Wife not ministered to	11%	5%	0%
Family "belongs" to congregation	13%	0%	0%
Seductive women tempt husband	0%	11%	0%

Some of these issues overlap with others, and the findings are not very reliable. The lack of opportunity for in-depth sharing is obviously related to time pressures and lack of privacy. The supposed "exploitation" of the wife is probably linked with the demanding "expectation" of the congregation, as is the pastor's resentment about the family "belonging" to the congregation.

Deductions from items with lower scores would be of doubtful validity; but what we have here, I think, is a pretty clear picture of the complaints of clergy couples today. Chaplains and their wives may, of course, see the issues in a somewhat different perspective.

Major Advantages of The Clergy Marriages

Now, let us turn to the *advantages* of the clergy marriages. Here are the findings of the husbands:

1. Shared commitment and spiritual resources 62%
2. Nurturing support of the congregation 42%
3. Counseling role provides relational insight 36%
4. Unity of purpose in ministering to others 35%
5. Wife's close identification with husband's work 32%

Here are the responses of the wives:

1. Nurturing support of the congregation 47%
2. Unity of purpose in ministering to others 42%
3. Shared commitment and spiritual resources 37%
4. Wife's close identification with husband's work 37%
5. No consenus, five different items all scored 21%

Notice that no very high percentages occur this time. This may be due partly to the fact that the couples have talked more together about their pains than about their privileges and have not developed such strong and unanimous feelings about particular items.

However, again we find a good deal of unanimity. Four of the top items are listed by both husbands and wives.

The point of departure for the husbands is especially interesting. Their view is that their counseling role gives them valuable insight which they can share with their own wives and families. The wives, however, do not agree—not one wife mentioned it! This may be because it was an idea that did not occur to them. More likely, they were too resentful of the time counselees

demanded, and too concerned about the possibility of the seductive women who might be involved, to think positively of this aspect of their husbands' ministry.

It is not clear why the wife's list of top-rated items stopped abruptly at four. There was simply no other specific item that showed a significant consensus. Indeed, no less than five items tied for fifth place (21%). These were: (1) opportunities to travel, attend conferences, meet interesting people; (2) gifts and services from the congregation; (3) the challenge to provide examples to others; (4) the sense of obligation to make the marriage work; (5) the respectful and understanding attitudes of clergy husbands.

The top responses of lay persons, for what they are worth, were: nurturing support of the congregation (50%); unity of purpose in ministering to others (40%); status provided by church and community (20%); gifts and services from the congregation (20%); and opportunities to travel, etc., (20%).

Discussion

What emerges from this limited investigation is, I think, a pretty clear picture of how clergymen and their wives assess the benefits and the burdens which characterize their particular vocational situation. Other data in our forthcoming book will look more closely at the interior relational stresses of the clergy couple; at the pastor's needs in ministering to families; and at the wife's adjustment to her role as a clergy wife.

We are all aware that we live in a changing world. For the clergy couple, the impact of change has particular relevance at three levels:

1. The minister, himself, is undergoing an "identity crisis" as a result of a number of factors which are changing his status and his roles.
2. The minister's wife is living in a turbulent period of change in which the Womens' Liberation Movement is challenging the traditional status and roles of women in general, and of married women in particular.
3. A profound cultural change in our perception of marriage is shifting the focus from a hierarchical to a partnership structure, from fixed roles to fluid roles, from an emphasis on relational stability to one on relational growth and development.

Living through such an era of stress inevitably means plenty of difficult adjustments and readjustments; but it also opens new doors of opportunity and encourages new and exciting possibilities.

Let us elaborate a little further some of the issues which have been clearly stressed by the particular couples whose views I have reported. We will begin with the disadvantages:

The *expectations of congregation and community* clearly come first. Moreover, they are obviously linked with the *lack of privacy*. Living in a goldfish bowl is not an experience which most of us relish—yet there *are* people who seem to enjoy it. And I gain the distinct impression, from the way

in which clergy couples spell out their irritations, that their real concern is that they are unable in marriage to live up to their *own* expectations. They demand the right to be "human"; but when the issue is pressed, it is their human *weaknesses* that they want to be free to exercise without criticism or restraint. What it adds up to, again and again, is a sense of baffled frustration that their marriages don't measure up to a very demanding Christian ideal. It is not really the expectations of the congregation, but the demands of this ideal, that are putting pressure upon them.

There is more to it than that, to be sure. But I have the distinct impression that if that particular obstacle could be removed, the strain would be greatly eased.

To be specific: In our other investigations, we have found large numbers of clergy couples struggling to cope with poor communication, with negative emotions (particularly anxiety and anger), with recurring conflicts that don't get cleared up, with disagreements they don't manage to resolve, and with decisions that never get made to the full satisfaction of both. They are frustrated because they cannot adequately express affection or resolve the polarity between their need for separateness and their urge toward togetherness. The result is that they feel embarrassed about their hassles and arguments, their inability to affirm each other adequately, and the poor quality of their shared devotional life. What they are really saying is—"I wish the congregation and the community didn't constantly make us feel guilty and inadequate. We want the right to hide what we prefer not to reveal."

I am becoming increasingly convinced that in terms of what is expected of marriage, today, only a small minority of couples (my guess would be 10% or less) achieve their goals. Perhaps the ratio would be higher for clergy couples, perhaps not. But what the couples in our study seem to be saying is—"Our marriages, like most marriages today, are below par. Why can't we be allowed to be that way?" Yet the deeper question is—"Why can't we fullfill our highest expectations?"

There is an answer to that question. It is to be found in what we are now calling marriage enrichment. Why shouldn't clergy couples be models of progressive growth toward what a Christian marriage can become? Notice that a small proportion of the respondents in our study actually rated the expectations of the congregation as an *advantage*—a positive stimulus to them to strive for a really loving and creative relationship.

The next major issue is the *time pressure on the clergyman*. In one of the many little books now circulating among clergy wives, I found a plaintive chapter entitled "The Eighty Hour Week." This is not a fiction, either. Studies have been made that reveal that pastors often carry appalling schedules, with little opportunity for relaxation, recreation—or family life. In a few other professional fields, workaholics are to be found—but nowhere else, I suspect, in such large numbers.

Who, then, imposes these unreasonable and unjust pressures on the pastor? The conditions of a particular appointment may occasionally give him no space in which to negotiate. But while some pastors (and this may be

particularly true of chaplains) are "under orders," I suspect from our data that this factor has been exaggerated.

What seems more convincing to me is that the pastor's heavy schedule is, at least in part, of his own making. Again and again I detect three factors in the "overworked" minister.

The first is *ambition*. The "success" syndrome seems to operate with special intensity for the pastor. He is on display before the public—in the pulpit, presiding over meetings, performing ritual functions—for a large part of his time. In the glare of the limelight, his performance is being constantly assessed. The ladder to higher and higher status is an integral part of his world, and the competition can be fierce. His self-esteem is closely related to his image in the eyes of others. Perhaps this aspect of ministry, following the American obsession with success, is more marked here than in other cultures. But we need to ask seriously whether it is really furthering the Christian cause or bringing the Kingdom of Heaven any nearer. Some ministers, for their own sakes, their wives' sakes, and for the sake of the Gospel, may need to challenge the system.

The second factor is *confused priorities*. The work of the minister lacks clearly defined frontiers. He is not protected by "office hours," by the geographical separation of the work place and the home refuge. His task is not even confined to his church—the community and the denomination, not to mention free-lance outside opportunities to speak and write, have claims on him which are often subtle and seductive. When the priorities are not firmly assessed and established, there is a strong tendency for marriage and family to be neglected. He had better decide that he will *never* do all that he ought to do, and establish for himself the limits that his job specification fails to provide.

The third factor is the *competition between quantity and quality*. Time is a misleading measure of accomplishment. Sometimes, fortuitously, but also often as a result of careful management, a great deal can be achieved within a short time-span; also, a great deal of time can be spent in achieving nothing at all. This has special relevance to the marriage relationship. In my early years in counseling, I have sometimes yielded to the importuning wife's demand that her husband should spend more evenings at home, and have exacted a promise from him to do so; only to find that the relationship grew much worse in consequence. A short period of honest daily sharing in-depth between husband and wife is worth many hours of superficial "togetherness."

Other areas of stress can be resolved by the wise application of similar principles. Questions related to the management of money, to the raising of children, to arriving at a good relationship with the congregation and the consequent working out of reasonable contracts defining duties, roles, and expectations—these tasks can be achieved in an atmosphere of openness, trust, and mutual respect; but not, I fear, otherwise.

Clergy couples often imply that congregations are unreasonable and relentless in their demands upon the pastor and his wife. Our inquiries have been of limited scope, but they certainly have not supported this supposition. In every church, there seem to be persons who are as yet far short of

sainthood; who, out of ignorance or ill-will, resort to carping criticism to make sure that they are heard. But our evidence does not suggest that they are more than a very vocal minority. There seem to be many false assumptions, both in the attitude of the pastor and his family on the one hand, and of the church members on the other, which never get cleared up because unwillingness to speak out on both sides is mistakenly viewed as Christian charity. One group we worked with strongly recommended that an annual contract be drawn up in detail between the pastor, with his wife sitting in on the discussion, and representatives of the congregation; with an experienced neutral negotiator presiding.

Let us now briefly consider the *advantages* of the clergy marriage.

Three of the top listed advantages can be linked together—shared commitment and spiritual resources; unity of purpose in ministering to others; and the wife's close identification with her husband's work. Some listed items could be placed only with difficulty in one of these categories rather than in another—the separating borderline was sometimes quite hard to determine.

The central theme, here, is—We want to share our lives, our goals, our hopes, our faith, and our service to others as closely as possible, consistent with maintaining enough individual freedom and identity to be each our own person. This represents the goal which the marriage enrichment movement sets over and over again—progressive relational growth that is consistent with individual growth, so that both are kept in good balance. This is a goal for the clergy marriage which is so sensible, and so important, that it might well be given the top priority in the lives of both husbands and wives. And, there is no conflict here with the legitimate demands of the husband's job, because the item of "unity of purpose in ministering to others" need not be considered in terms of the *proportion* of that task which each assumes. A clergy wife can be closely identified with her husband's work, and sharing his sense of ministry, even if her own commitment—to her children, to her separate vocation, or to both—provides her with very little time or opportunity to contribute in practice to what he is doing. Provided that she cares about, listens to, and supports him, her actual involvement is not essential.

The other advantage that is valued by the clergy couple is the *nurturing support of the congregation.* We have already discussed this. I would only add that it cannot be demanded. *It must be earned.* We are dealing here with intangibles. When clear and honest communication is sustained between the clergy couple and the congregation, a climate of trust will be established in which awareness of respect, understanding, and support will be engendered and sustained.

Conclusion

Stresses in the clergy marriage today are very real. I think they are inevitable. I also think they are healthy; handled with wisdom and skill, they can be the raw material out of which may come greatly improved relationships between the clergy couple and those whom they are called to serve—in the home, in the church, and in the community.

As I see it, the major and vital task to be performed is to marshal every resource that can help the minister and his wife to achieve a warm, loving, creative relationship with each other. Given this as a secure base, wisdom and patience can, I believe, do the rest.

Many clergy marriages are in trouble today. But at least we are now delivered from the rigid and cramping role prescriptions that were imposed on them in the past, and that allowed little freedom for growth and change. Some of these couples need counseling, and it should be available to them in a setting which affords them protection from any kind of censure. But for most of them, the need can be met through well-planned marriage enrichment programs. My wife and I have been developing such programs for several years now. There has been time to follow up many of the couples concerned; the results are highly encouraging. We shall improve our procedures even further in the future. I believe the outlook for clergy marriages is very hopeful.

Clergypersons and Sexual Issues

Frances and William Nagata

According to Masters and Johnson, fifty percent of all marriages suffer from situations where one or both partners are dissatisfied with some aspect of their sexual relationship.[1] Many of us in the field of marital and sex therapy believe that this is a somewhat conservative estimate. Until recently, most persons with dissatisfying sexual relationships tolerated the situation, believing that they were in the minority, or that the situation could not be remedied, or were too embarrassed to seek help. The small percentage who did seek help from professionals were either given very little to no help or given inaccurate advice. For example, many persons were told that the sexual problem was only a symptom of a negative relationship, and that if they focused on improving the relationship, their sexual relationship would improve. This advice may have worked for some persons, but for many others, an improvement in their interpersonal relationship did not produce improvement in their sexual relationship. Others were given advice which did little to remedy the problem: "If you don't have an orgasm, you need to fake it, in order to reduce the tension in your marriage," (How can a woman who never had an orgasm know how to fake an orgasm?); or, "If you don't achieve an orgasm, tell your husband to prolong the foreplay," (Many men and women do not know what "effective foreplay" consists of, and furthermore, other methods besides foreplay may be needed); or "You worry too much about getting erections—just relax and enjoy it, and you'll be O.K."

The Clergyperson as a Resource

Since the publication of *Human Sexual Response* by Masters and Johnson in 1966, there has been a steady increase in the availability of journals, books, and articles pertaining to the subject of sex and sexual relationships. The frank and open treatment of the subject, not only in print but also in films and television programs, has resulted in the recognition by the public that sexual concerns and problems are valid subjects to be dealt with, as they sought help

[1] C. Brandon Qualis and Associates, (eds.), *The Prevention of Sexual Disorders: Issues and Approaches*, (New York: Plenum Press, 1978), p. 168.

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in resolving individual or relationship conflicts and dilemmas. Clergypersons may be increasingly asked to counsel people with sexual dissatisfactions and problems, and may also be asked to present lectures, classes and discussions for young and old on the subject of human sexuality. Many clergy will need additional training (classes, courses, readings, etc.) to compensate for the lack of knowledge in this vital area of human concern. To assist the busy pastor, a suggested bibliography is included at the end of this article.

The purpose of this paper is to present our personal and professional views, based on our training and our experiences as marital therapist, sex therapist and sex educator. The clients (private clinic) seeking our professional help come from diverse socio-economic, moral and ethical backgrounds, and are not necessarily desirous of dealing with moral-ethical-religious concerns. Consequently, we have had to be very clear in delineating what we believe to be important to us, and not to impose our belief system on the clients.

Sex and Sexuality

Many persons think of only genital sex when the word "sex" is used. We believe this is a narrow and restrictive definition and, therefore, prefer the word "sexuality, which involves and includes several components:

A. *Sex Object Choice:* The kinds of stimuli which kindle our libido, and with whom we wish to engage in a relationship which will fulfill our sexual appetite. The object may be the opposite sex, the same sex, a certain kind of appearance, or a certain kind of personality.

B. *Gender Identity:* Our society has fostered the belief that as males, or as females, we should have certain attributes, or characteristics, and fulfill certain roles. A biological male *should* think, act, and feel in a role defined as "masculine" by our society; and a biological female *should* act, think, and feel in a role defined as "feminine" by our culture. Persons whose biological sexual identity do not match the culturally defined roles and behaviors may have difficulties in accepting themselves and being accepted by others. Although culturally defined sex-linked behaviors are expanding and changing to give people more options, the woman who is assertive and interested in auto-mechanics, or the man who is expressive of feelings and interested in interior decorating may have difficulties because they do not fit the societal norms, and not because there is something pathological or dysfunctional about their personalities and interests.

C. *Physical Appearance:* Society again influences us when it comes to what a "real man" should look like, and what a "real woman" should look like. Therefore, persons who do not fit the acceptable standards, such as the woman who does not fulfill the dimensions of a *Playboy* model, or the aged and the disabled frequently have difficulties seeing themselves or being seen by others as sexual human beings.

D. *Sexual Behaviors:* Many persons evaluate certain sexual behaviors as "normal" and others as "abnormal" or "perverse." However, there are

many different criteria for what is acceptable and unacceptable, depending on variables such as belief system, age, and educational level. Many persons define penis-in-the-vagina intercourse as the "real thing," and all other behaviors, such as kissing or breast stimulation, as only foreplay. We define sexual behavior as giving and receiving both sensual and sexual pleasure, that it does not have to be limited to intercourse, and that it does not have to happen simultaneously, that is, a person may decide to "have sex" by giving the partner sexual or sensual pleasure one night, and at another occasion, "have sex" by only receiving sexual or sensual pleasure.

We believe that acceptance and expression of sexuality is not confined to genital arousal and expression. It is an expression of total personality, encompassing the biological, psychological, sociological and moral aspects of identity. Therefore, sex or sexuality is not merely what we do, it is also who we are and how we feel. And what we think of our sexuality influences how we feel and what we think of our identity, self worth, and self esteem.

Basic Assumptions

What follows are our basic assumptions concerning sexuality:

A. We are born with a basic sex drive (libido) which seeks fulfillment in various ways, depending on where we are in our life cycle. We think that the infant's need to touch, to be touched, rocked and held is the precursor of our need to relate to others sensually and sexually in later years. We believe that a person has a right to deal with the basic sex drive in ways that are consistent with his/her belief system and the basic rules that govern human behavior (*i.e.*, no exploitation, no emotional/physical harm to self or others).

B. Sexuality is a valid subject, and to talk and learn about sex is all right. Since much of the sexual problems come from ignorance, belief in myths, discomforts, and anxieties, talking about and learning about sex helps to prevent and relieve some of the problems.

C. Although the sex drive may be natural and positive, many people do not know how to have positive and pleasurable sexual relationships. For many, sexual enjoyment and fulfillment in a relationship is an art which needs to be developed, requiring freedom from anxiety, accurate information, and communication skills.

The Clergyperson's Acceptance of and Comfort with Sexuality

Self assessment by the clergyperson is crucial. A person who denies or who does not recognize or appreciate his/her own sexuality may have difficulty accepting and appreciating another's sexual concerns and issues. Even after an acceptance of one's sexuality, there needs to be a degree of comfort in dealing with the subject with others. The authoritative person's ease or discomfort in talking about sex will be readily discerned by the counselee or audience.

Cultural, social-psychological, and religious orientations may also add or detract from the role of the clergyperson as a sex educator or counselor. Some of the belief systems regarding sexual behaviors are based on moral/religious teachings rather than verified scientific data, and it is important for the clergyperson not to impose his/her own values on someone who is not seeking religious counsel, but is seeking the resolution of a specific sexual problem. If the clergyperson is not able to present scientific data because it conflicts with his/her religious belief system, it is important to either refer the person elsewhere, or to present both the data and the belief system to the client so that the latter may make an informed personal choice.

The reader may want to check his/her own thoughts and feelings about the following topics: Freedom to have sexual thoughts and feelings, to have erotic images, erotic fantasies, erotic dreams, to talk about sex, to be comfortable dealing with male and female genitals, and to have frank discussions of masturbation, same sex behaviors, and sexual variations such as oral sex, *et al.* In the assessment of sexual problems of counselees, one needs to talk without anxiety about many of the above topics. To be able to talk openly and honestly about sex in the first evaluation session is the beginning of positive change for many counselees, as the frank discussion of a *tabu* topic reduces the guilt, discomfort, anxieties and embarrassment associated with the subject.

Approach to Sexual Dissatisfactions

In our clinical work we use the term "sexual dissatisfaction" rather than "sexual dysfunction" or "sexual inadequacy." These latter words suggest pathological problems or illnesses. We do not believe that our clients are ill but that they are dissatisfied with some aspect of their sexual functioning or relationship. Because of this philosophy, we do not label our clients with words (*e.g.*, "frigid," "impotent") that imply something more than the actual problem. We prefer Jack Annon's classification which groups dissatisfactions as problems of desire, arousal, orgasm, or subjective evaluation.[2]

We rely heavily on systems' theory and use social learning and communication principles to intervene in the relationship. We have been pleased with the results obtained by the use of the PLISSIT MODEL, which is conceptual schema originated by Dr. Annon (See below for the outline of the PLISSIT MODEL). His model provides four levels of approaches to sexual dissatisfactions, with each successive level requiring increasing professional experience and competence: [3]

A. **P**ermission (first level) [4]
B. **L**imited **I**nformation (second level)
C. **S**pecific **S**uggestion (third level)
D. **I**ntensive **T**herapy (fourth level)

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[2] Jack S. Annon, *The Behavioral Treatment of Sexual Problems*, (Hawaii: Kapiolani Health Services, 1974), Vol. I, ch. 5, p. 53.

[3] *Ibid.*, p. 56.

[4] First letter of each word forms the acronym PLISSIT.

Permission

Our opinion is that one of the major roles a clergyperson has as an authority in the religious setting is to give permission to the faithful seekers to experience specific behaviors. The clergyperson may do a real service to the inquiring and troubled persons by granting permission to *be* sexual human beings—to think, feel, talk about, and behave as sexual beings. Of course, one needs to respect the borders and limitations of the individuals whether they be there because of cultural, religious, or ethical reasons. Critical thinking is to be employed in order that a seeker's value system is not violated, and that each person's life style is respected.

Permission giving, in our experience, is the beginning of sex education and personal growth. The clergyperson may assist the individual or couple to work through the impasse of forbiddenness and guilt and to move to reasonable exploration, experimentation, and study of sexuality for enjoyment and satisfaction in their lives. A positive outcome is the desired goal; not the usual frustration, dissatisfaction and guilt experienced by so many persons.

Limited Information

Many persons have been led to believe that sexual intercourse is a natural phenomenon and that couples will reach satisfying sexual adjustment easily and naturally. The belief that a satisfying sexual relationship is a natural outcome of a positive relationship needs to be identified as a false belief in many instances. Often, the couple needs accurate information in addition to comfort and ease with sexual thoughts, feelings, and behaviors. The socialization of men and women in this society has created inhibitions and fostered myths concerning sex. The false beliefs learned through various sources must be unlearned and new clinical data need to be acquired.

There is still much we do not know about some aspects of sexuality, such as the neuro-physiology of the sex response cycle. However, there are enough clinical and research data at this point to facilitate the resolution of most of the common problems and dissatisfactions experienced by the majority of persons seeking assistance. The clergyperson may want to have resources available to provide himself/herself and the inquirer the needed information. We find that some books which are suitable for the liberal minded person will not be helpful for the religiously orthodox or conservative person. Therefore, it is important to evaluate each resource material in order to select the appropriate material for each person. Topics such as premature ejaculation, difficulty with orgasms, sex and aging, sexual techniques, etc., are covered in many books readily available in bookstores.

We believe that teaching communication skills is also an important aspect of helping people resolve sexual dissatisfactions. Problems in the relationship stemming from erroneous assumptions or conclusions due to poor communication, lack of skills in problem solving or conflict resolution, difficulties in dealing with feelings of anxiety, fear, anger, disappointment, etc., are some of the aspects of the relationship which can very well interfere

with the sexual relationship. We follow our own variation of the Minnesota Couple's Communication Program in teaching individuals and couples the skills of communication.[5]

Specific Suggestion

Often, individuals may be very comfortable and accepting of sexual thoughts, feelings, and behaviors, and may have adequate information about sexual anatomy and physiology, but still need more help to alleviate their specific problems. For these persons some very specific suggestions may be needed, such as techniques to control the male ejaculatory response, to facilitate orgasmic responses in the female, or to increase comfort with specific sexual behaviors, to relieve routine, and perhaps monotonous sexual relationships. Some clergypersons may have had enough training to be able to help individuals by giving specific suggestions and other professional religious workers may need additional training. Specialized workshops designed to assist the clergyperson in the field of sexuality may be very helpful.

Intensive Therapy

We find it helpful to differentiate between a primary sexual problem and a secondary sexual problem.

A. *Primary Sexual Problems:*

1. Primary organic (physical or physiological) impairments are the cause of the sexual dissatisfaction. For example, fifty percent of all diabetic males will eventually have problems achieving or maintaining erections.

2. Primary psychological problems are the cause of the sexual dissatisfaction. Ordinary concerns or anxieties stemming from sexually repressive upbringing where sex was not talked about, or where parents fostered an attitude of embarrassment about sex (lack of permission to be sexual), lack of information about sex, lack of knowledge about specific techniques needed to alleviate sexual problems.

B. *Secondary Sexual Problems:*

1. Sexual problems are secondary to deep intrapsychic problems. For example, an individual may have had a history of being exploited sexually (incest), or may have a history of deep depressions, or may be very insecure and inadequate in many areas of life. For these individuals, therapy aimed at resolving the core conflicts may be necessary before the sexual problems can be addressed.

2. Sexual problems are secondary to relationship problems and conflicts, real or imagined. There are couples whose problems are such that marital therapy focused on the resolution of the non-sexual conflicts must

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[5] Sherod Miller, Elam W. Nunnally, Daniel B. Wackman, *Alive and Aware, Improving Communication in Relationships*, (Minneapolis: Interpersonal Communication Programs, Inc., 1975), pp. 29–31.

preceed any kind of sex counseling. For example, if a woman's self esteem is dependent on her husband's successful career, the deep disappointment and anger she feels towards him may interfere with having a positive sexual relationship.

Many of the primary sexual problems can be resolved by a clergyperson using the first three levels of the PLISSIT MODEL. However, we believe that it takes competence beyond the training of many clergypersons to deal with the secondary sexual problems. Because of the recognition that with additional training, many clergypersons can deal with problems which in the past were taken to other mental health professionals (psychiatrist, psychologist, social workers), today there are religious professionals who specialize in pastoral psychotherapy. These are persons who have had specialized training in counseling psychology and have studied in the field of marital and family therapy under clinical supervision. They are usually members of a national organization which certifies clinical competency. The majority of persons who seek help have primary sexual problems which can be dealt with by the clergyperson who can give permission, information, and specific suggestion. However, we find in our experience that approximately twenty-five percent of sexual problems presented at our center is secondary to deeper intrapsychic or relationship problems, and needs the involvement of a specially trained counselor or therapist.

Sexuality and Intimacy

Some persons confuse intimacy with sexuality. Perhaps they do so out of false reasoning that goes something like this: "Sex is closeness . . . Intimacy is closeness . . . therefore, sex is intimacy." Erections and orgasms do not make two persons intimate with each other. Intimacy is a special relationship between two persons who feel very special and close to each other because of the mutual trust, sharing, and acceptance each has with the other. Two people can have genital sex with each other and still be strangers. Two people can share their thoughts and emotions, hopes, fears and expectations with each other openly and genuinely, and be intimate with each other without being genitally active in sexual intercourse. Hopefully, in committed relationships between two persons, there can be the fusion of both emotional and physical closeness, leading to the most intimate moments. Masters and Johnson reach this conclusion in their own clinical work reported in their book, *The Pleasure Bond, A New Look at Sexuality and Commitment,*

> Total commitment, in which all sense of obligation is linked to mutual feelings of loving concern, sustains a couple sexually over the years. In the beginning, it frees them to explore the hidden dimensions of their sexual natures, playing with sex as pastime and passion, seeking the erotic pleasures that give life much of its meaning. Then, when carrying the inescapable burdens that come with a family and maturity, they can turn to each other for the physical comforting and emotional sustenance they need to withstand economic and social pressures that often threaten to drain life of all joy. Finally, in their later years, it is in the enduring satisfactions of their sexual and emotional bond that committed hus-

bands and wives find reason enough to be glad they still have another day together.[6]

Summary

The key roles of the clergyperson concerning sexual issues are:

1. An authoritative person who gives permission to people to recognize, accept and appreciate their sexuality, and to express this in ways congruent with a positive self esteem.

2. A resource person who provides or facilitates the availability of appropriate and helpful information on sexuality to the inquirer.

3. A knowledgeable person who makes appropriate referrals to specially trained sex counselors and therapists in the community when the problem requires consultant intervention.

4. A committed professional who continues to assess and evaluate his/her own education and training in order to facilitate personal growth and development.

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[6] William H. Masters and Virginia E. Johnson, *The Pleasure Bond, a New Look at Sexuality and Commitment,* (Little, Brown and Co., 1974), p. 268.

The Hurt that Hurts the Most

Chaplain (LTC) Harold L. Alexander

He sat there and he cried. "My wife doesn't want me anymore." His body shook from the explosion of sadness within him. "She said she never really loved me; she just went along for the ride; now she wants me out of her life."

SP5 Jim Eckholm was a bone-thin, 23-year-old soldier. He had no hope, no home, and a dark brown fear inside himself. He was totally depressed. The birds were singing in the tree outside my window. He didn't hear them. It was spring and the flowers were blooming. He didn't see them. His world view was the mirage of the muddy river in which he was drowning. Jim Eckholm was 135 pounds of sorely depressed human being.

At this point in my counseling career, I had nine thousand hours of clinical experience. I had met many depressed men and women who were drowning in what I call the "rapids of depression." For thirteen years, I had plunged into the cold water of that river and had pulled them out. This head-long plunge; this heart-exposed involvement was a counseling model which I had found to be more effective than other models where the counselor remained on the bank and shouted instructions to drowning people.

It worked. It also was emotionally draining. "Gee, I'm tired," I told myself after Jim walked out. I began to reflect. I had seen a thousand soldiers just like Jim Eckholm. All were drowining in the rapids. I wondered what was going on up the river. Why were these really good troops so depressed by their marriages? That afternoon, I decided to take a stroll.

After a short walk up the river, I came to an unbelievable sight. The bridge was out! It's difficult to describe that picture of car after car plunging off the jagged, saw-tooth end of that broken bridge, but because so much is at stake, I will try. You must realize that I was on the north bank and that the cars were moving from north to south. As I walked up the river, I could see that a section of the bridge was totally destroyed about two-thirds of the way across. As the cars approached the bridge from the north, they could not see the missing span. The traffic was heavy.

When the cars were about half way across, the drivers would see the missing section and apply their brakes, but always too late. In total terror they would skid into the dark gap. At least most of them would. Some would "gun it" and try to hurdle the gap. A few made it. But many plummeted end-over-end into the rampant waters of the river below.

Chaplain Alexander, a Presbyterian clergyman, is the Asst Staff Chaplain for Human Resources, HQ FORSCOM. He is the author of *Till Death Do Us Part or Something Else Comes Up*, Westminster Press, Philadelphia and "The Bus" ARMY Magazine, in addition to numerous articles on leadership.

When I reached the bridge, there was a long line of cars waiting at a toll booth. When I asked some of the couples where they were going, they answered, "Fulfillment."

"What's that?"

"That's a town on the other side of the river."

"Why do you want to go there?" I inquired. At this point in the dialogue I received different answers. Some said it was for "growth." Others said, "validation" or "personhood." Two or three said, "companionship."

"That's really great," I said, "but do you know that the bridge is out?" I talked to several people and, to my surprise, no one would believe me.

"You've got to be kidding!"

"No, I'm dead serious. I saw the missing span as I was walking up the river. Cars are plunging off the bridge right now!"

"I don't believe you," a bright young lieutenant said.

"Who are you to know about things like this? If the bridge were out, would all these cars be lined up to cross it?" a company commander wanted to know.

"Why should we take your word for it?"

"Nonsense, if the bridge were out, the general would be out here. This is a main route. It would be all over the DB. You've got to be some kind of nut!"

Well, at this point I began to wonder myself. I decided to walk across to the missing span and see it at point blank range.

When I reached the gap, I could not believe my eyes. It was "sheep being led to slaughter." Car after car was plunging off the jagged edge. When the cars left the bridge, the passengers were frantic. Some simply froze in disbelief and went stiff with terror. Several tried to open the door on the passenger side and get out quickly enough to grab hold of the super-structure of the birdge. Surprisingly enough, a few made it. But most people never made it out of the car.

I dreaded to look down, but eventually I did. It was too far to hear the screams, but I saw a swirling mass of upended cars and desperate dying people. I ran back to the north bank and looked for some boards to make a sign. I asked some children in the back seat of a station wagon to loan me a crayon and they did. I made a big sign and nailed it to the last tree before the bridge. The sign said, "The Bridge Is Out."

A little depressed myself, I walked back to the rapids of depression where I do marriage counseling. The next Monday when SP5 Eckholm came in, we talked about his feelings of guilt.

"I feel like I've committed the unpardonable sin. Like there is this spot on the front of my shirt and it won't wash out."

"What could you be telling yourself about your marriage failure?"

"I'm no good! I didn't make it! I'm the first person in my family to get a divorce, and I'm embarrassed to go home."

"Feel really bad?"

"Yeah!"

It was then that I told Jim about the bridge being out, but my timing was off. He was still dazed from having bumped his head on a rock in the rapids and couldn't remember going off the bridge. Later his amnesia lifted from his troubled mind, and he felt better when he learned that it wasn't all his fault.

It took Jim a long time to feel like a human being again. He went to the NCO Academy and later made E6. Just being able to survive was a thrill. He stopped by a year later to tell me how well he was doing. I was happy for him and pleased that I could play a part in the healing process in his life. He said that he had experienced a lot of pain in his life, but that his divorce was "the hurt that hurt the most." I asked Jim if he had told anyone else about his pain. He said, "No."

There are many Jim Eckholms in the Army and, because they suffer in silence, few people know about their hurt. In recent years, the Army has recruited individuals nationwide, to include those from urban centers where dysfunctional marriages have reached epidemic proportions. In 1977, the divorce rate in urban centers across the country was 8 to 10. For every ten marriages, there were 8 divorces. I doubted these statistics, so I called Dr. Sheila Kessler at Georgia State University and asked her how she did her survey. Her department wrote every urban center in the United States and asked county clerks how many marriages were recorded during the calendar year 1977 and how many divorces. When they fed the data into their computer, the resultant divorce rate was 8 to 10. If 8 out of 10 people were catching measles in urban centers, a national emergency would be declared and federal funds would pour in! But Jim and Jane Eckholm go through the pain of divorce in silence and little help is offered.

Unfortunately, Jim brings his marriage problem into the Army with him. Basic training can prepare him for many things, but how to cope with a sick marriage is not one of them. In the average division, half of the troops will be married, and a conservative estimate is that half of those who are married will have serious marriage problems. There are a lot of Jim Eckholms among us.

What is being done to help them? There are 23 Family Life Centers in the Army, staffed by over-worked chaplains who plunge into the rapids all day, everyday. They perform a magnificent service for sick marriages in the military. Theirs is a ministry of reconciliation. But when the rapids are choked with drowning troops, a solitary chaplain on the north bank is not enough. It's like having mass casualties with only one doc'.

When I was the director of a Family Life Center, I had to appeal to the commanding general for a secretary to answer the ever-ringing phone. The appropriated budget of the average Family Life Center in the Army is less that $10,000 a year. This is minuscule compared to the amounts spent in other areas on most posts. When the ministry to sick marriages in the military receives a small fraction of what a community spends, there is reason to question the value system that parcels out the dollars.

Civilian marriage counselors charge $50.00 an hour. A counseling hour is 50 minutes—that's a dollar a minute. SP5 Eckholm can't afford to go off post for counseling. If the Army is to take care of its own, it must offer marriage counseling on post. Only 60 chaplains and a limited number of other professionals comprise the trained marriage counselors of the Army. For fifty-thousand sick marriages, this number is not enough.

Sometimes the Army fails to realize the extent to which sick marriages can paralyze it. I made a survey of 19 first sergeants in an infantry brigade. I asked them what percentage of their time was spent dealing with marriage problems. The average first sergeant spent 20% of his time talking to troops about marriage problems. First sergeants aren't marriage counselors and, if they were, they couldn't afford to spend this percentage of their time running a counseling operation. The Army needs them to do other things.

It is my unproven conviction that in combat, soldiers will fight mostly for one thing—their relationships. And I don't mean their relationship to the Secretary of Defense! They will fight primarily for their immediate relationships, those with their friends or their spouses. Soldiers will train for a variety of reasons—pay, promotions, etc. But the mistaken assumption is made that they will fight and die for the same reasons. Not so! If Jim Eckholm is suffering from a sick marriage, he is depressed to the point that he has no motivation for the total commitment that combat requires. We don't ask soldiers with measles to get out of bed and defend their country, but we naively expect men and women who are hurting so much more from the agony of a dying marriage to lay down their lives. The hard, cold reality is that they won't do it.

The Army is facing an epidemic of dysfunctional marriages. It didn't create this epidemic, but it must deal with it in order to preserve the fighting force. What can be done? First, an attitudinal change must take place in the command structure. Commanders must learn the significance of personal relationships in the lives of their troops. Young men and women feel good about themselves when their relationships are in order. Gone are the days when the troops would fight for bread and whiskey, pay and promotions. Also, gone are the days when the troops would fight for abstract ideals. The commander must recognize this unpleasant reality in the lives of those whom he leads. If the commander lets himself slip into the quicksand of what he thinks the troops ought to fight for, he will drown in his own unreality.

The commander must also realize that recognizing marriage problems does not reflect on his or her leadership ability. I've talked with a hundred commanders. Ninety percent of them said, "Top, you know about any marriage problems?"

"Can't think of any," the first sergeant replied.

"Last year we had a couple, but those guys are gone!" the captain continued.

An hour later, if I've developed any trust with the commander, we've unearthed a dozen imminent divorces.

Napoleon could not prevent divorces in the modern Army. The sick

marriages are there, and leadership requires that we both recognize and deal with the problem. Good leaders marshal their existing resources to meet their pressing problems. The unit chaplain is the first line of defense. He may not be a trained marriage counselor, but he has the experience and the calling to help people who are hurting. He wouldn't be in the Army if he didn't. The chaplain's biggest problem in dealing with the marriage problems of a battalion is lack of time. He cannot maintain a ministry of presence with his troops in the field and stay back at garrison for conjoint marriage therapy with Jim and Jane. He simply can't do both. He must refer much of his long-term counseling to someone else.

To whom does he refer? Psychiatrists are trained in pathology. But Jim Eckholm does not have a psychiatric problem; he has a sick relationship. The two problems are very different. Drug and Alcohol counselors do a great service. If Eckholm has a drinking problem, the place for referral is Drug and Alcohol. If he doesn't, the only place is the Family Life Center. Hopefully, the unit chaplain will be able to get his troops into counseling at this sole source of competent care.

The final solution is the allocation of resources to adequately fund and staff Family Life Centers. Secretaries must be hired. Additional trained counselors must be employed. Funds for preventive programs must be allocated. Space for counseling rooms must be provided. In short, the epidemic must be faced in the same way that the Army has faced all of its problems—with compassion and courage, with money and skilled people. There is no other solution. The bridge must be repaired.

Book Reviews

Homosexuality: A Biblical View

Greg L. Bahnsen

Baker Book House, Grand Rapids, MI; 1978

Homosexuality as a behavior system in the contemporary American setting has become a phenomenon attracting considerable attention. Many of its more articulate practitioners and their supporters are increasingly aggressive about seeking relief from what they regard as untoward oppression and discrimination. Much of the attention now given to homosexuality is a reflection of the evergrowing bluntness about sexual behavior that is marked by both honesty and prurience. It also reflects the mounting pressures for equality in its many ramifications by and for minorities in our society, whether Blacks, Hispanics, American Indians, women, the poor, or the sexually inverted. Most recently there has been a considerable amount of public action by avowed homosexuals that attracted mass media attention and increased public awareness of the emergence from underground of these subcultural groups.

The Anita Bryant initiative in Florida was a much-publicized negative response to this new awareness, which aroused a considerable furor and caused her a great deal of personal and professional anguish. The writer of this book, Greg Bahnsen, doubtlessly strongly supported the Bryant action. His volume is not likely to arouse as much sound and fury, since it is not really a polemical work. It is a straightforward, dispassionate, scholarly presentation of the classic evangelical biblical position regarding homosexuality as a sin, with all that that entails.

Bahnsen begins with a succinct definition of homosexuality as "an affectional attraction to or active sexual relation with a person of the same sex." He then summarizes his book: "Certain questionable assumptions in ethics, the human sciences, and political thought have misled our society toward tolerance of homosexuality in personal, ecclesiastical, and civil spheres. Study of the Scriptures should bring one to contest those popular assumptions and has convinced me that homosexuality ought to be challenged in all three of these areas. Individuals should disapprove of and oppose homosexuality as immoral. Churches should decline membership and office to unrepentant homosexuals. States should restrain homosexuality rather than making it a civil right. We must equally insist that individuals not take a holier-than-thou attitude toward homosexual sin, that churches faithfully proclaim the good news of deliverance to homosexuals, and that the state not persecute them by entrapment, invasion of privacy, or intentionally selective and uneven attention . . . . The grounds for these conclusions are explained in the following pages."

There is reassurance offered to readers regarding intimidation by "rhetorical terrorism," a phrase borrowed from M. J. Sobran ("Bogus Sex," *Human Life Review,* Vol. III, No. 4, Fall, 1977). Bahnsen writes, "A fair and dispassionate examination of the evidence relevant to an ethical evaluation of homosexual acts and affections can very well support a negative moral conclusion held with principled conviction. Viewing something as immoral is not the same thing as being bigoted . . . . To be true to God and His Word we cannot be uncritical of or neutral toward those things Scripture prohibits. People must be warned against attitudes and behavior that are displeasing to a holy God."

This is a controversial piece of work that certainly will serve to reinforce the thoughts and feelings of those who share the writer's position; it will probably be ignored by those who do not. For instance, Pittenger, Gustafson, *et al.,* have long since repudiated in writing much of the theological ethics reflected in this volume. Chaplains, regardless of individual theological prefer-

ence, really ought to peruse this book; it is a wonderfully compact (152 pages) and incisive study, filled with provocative exegesis to ponder, pedagogical help, and some interesting ideas for preaching. As if that were not enough, it is also beautifully written by a convinced and articulate Christian.

Greg L. Bahnsen is a teacher of apologetics and ethics at the Reformed Theological Seminary in Jackson, Mississippi. He is the author of an earlier book, *Theonomy in Christian Ethics.*

——**William E. Paul, Jr.**

Getting Into The Act

Frederick K. Wentz

Abingdon, Nashville, TN; 1978

Christian believers are generally agreed that persons called by God to membership in the Church are expected to become increasingly living members in the body of Christ; further, they are expected to serve Christ by serving their neighbors in love, nurtured and strengthened by the Church's ministry. The activity of the church—the people of God—is meant to introduce and expand Christian influence throughout the various areas of human life, often in terms of struggle against opposition. All Christians—*kleros* and *laos*—are called to one service and are all alike God's people, in a very existential kind of priesthood.

This book is about "Opening Up Lay Ministry in the Weekday World," as the subtitle puts it; that is, it treats one facet of the many-faceted priesthood of believers. "This book reflects two contemporary theological currents. The first is an understanding of the church which stresses that it is the People of God. That idea, recovered from the Bible, has influenced much of the Christian thinking for more than two decades. One expression of it is renewed interest in the weekday ministry of the laity. The second current is liberation theology. Also recovered from the Bible, it is beginning to play a major role in American theological circles in the 1970s. This present volume seeks to bring the insights of liberation theology to focus upon, and to give focus to, the ministry of the laity in the weekday world."

Dr. Wentz argues that "The best sign of [God's] reconciliation, around the world, is more people wanting to get into the action" and that "God's hand is in this modern movement." He feels that "the main ministry of the church within that action" is indicated by "people involved in God's liberating thrust in the name of Jesus Christ, actively ministering within the struggle of all these human beings for freedom, mature fulfillment, and justice." The laity become "part of the action when they think and respond in their daily routines and decisions as part of the church's liberating ministry." He admits that "it is not simple at all to find the Christian way in today's life; but, clearly, it does mean getting into the act."

The book views the laity as providing "the supply trains for 'far-out' liberators," in terms of their votes, money, muscle, prayers, expressed attitudes, and lifestyles, "the essential resources without which far-out liberators will die." That makes liberators of the laity who get "into God's act and [help] others to get into that act." Difficult questions accrue to such "commitment to social change" and to "the assertion that you are a liberator." These are addressed throughout the book. For example, Wentz sees a need for better balance between the church's role as conserver/preserver and that of the New Testament view of it as "an agency for change, comprised of people caught up in a movement with goals beyond their immediate societies." He reflects on the role of the church in the decade ahead; "the lay Christian's role in modern society both as a part of the church . . . and as one who tries to make ethically Christian decisions"; "the main outlines of Liberation Theology—South American style . . ."; the questions of how to "shape our lifestyles for effective service today? and What are the specific and crying needs of people in our generation to which a servant church should address itself?"; he concludes with a chapter on "Images That Shape Life," which itself concludes with the images

of "an Abrahamic Minority and a bold, beleaguered Bishop, Dom Helder Camera of Recife in Brazil."

Obviously this is a book written for the laity; yet if all Christians are indeed called to one service and are all alike God's people, it ought to be read by all, regardless of any other distinctions. It is a moving call to action by a knowledgeable Christian leader of long experience. Military chaplains might well find this an excellent study text for group work and/or a potent "loaner" for members of their various and transient congregations.

Dr. Frederick K. Wentz is an ordained pastor of the Lutheran Church in America. He currently occupies the position of executive director of the Chicago Cluster of Theological Schools. He has taught courses in liberation theology. Since 1956, he has been involved in the "Lay Renaissance" (lay ministry movement).

——**William E. Paul, Jr.**

Preaching On Suffering And a God Of Love

Henry J. Young, Editor

Fortress Press, Philadelphia, PA; 1978

Theodicy, the defense of God's goodness and omnipotence in the face of the existence of evil and suffering, is a very old religious issue. In the Bible the reality of evil is not denied, but neither is it identified with the will of God in such a way as to generate resignation. Christian theology uses the figure of the Devil (Satan, the Adversary, the Evil One) to place the origin of evil as a reality outside the will of persons, but avoids identifying it with the direct will of God, keeping it always and finally subordinate to God. Thus for biblical faith the existence of evil is an occasion for obedience to God rather than for speculation. The Christ becomes the archetypal, response to evil in his identification with the suffering of the world, accepting suffering for love's sake and in obedience to God's will. Being afflicted by evil is not being afflicted by God, but being chosen to do battle on a crucial part of the front in a Holy War.

Something of all this is reflected in this collection of thirteen sermons. After acknowledging in his "Foreword" the burdensome problem of suffering as one of the most difficult for the preacher, Nathan A. Scott, Jr., of the University of Virginia, offers a warning: " . . . a great reticence needs to be practiced about the issues of 'cosmology,' about how the fact of evil requires to be reconciled with a faith in the sovereignty over the world of a gracious and providential Presence. None of us knows how this is to be done, as the tangled contradictions in the history of Christian theodicy surely prove. The Preacher's task . . . concerns not any sort of speculative or theoretical issue but the preeminently practical issue of how healing and redemptive meanings can be wrested from the experience, involving whatever degree of hardship, that life brings our way." He concludes by saying that in the accomplishment of this task it is "important that [the preacher] constantly seek as much guidance as he can come by; and thus such a collection of sermons as this book presents is likely to be found by many working parsons 'a very present help' indeed."

Henry James Young, the collector of these sermons, is Academic Dean of Edward Waters College in Jacksonville, Florida; he also edits "Preaching the Gospel." In his "Preface," he notes the centrality of the issue of theodicy throughout the history of the Christian faith and several of the crucial questions that arise in relation to it. He then states that no answers exist to these questions. "But there are viable ways of speaking meaningfully about God in spite of the dilemma of theodicy. Through various styles of black preaching, this volume suggests some of the ways black Americans have maintained integrity with God and themselves in spite of the continued presence of suffering, oppression, racism, poverty, violence, sickness, death, man's inhumanity to man, and other forms of social malfunctions. It shows how black Americans maintain a profound optimism, a growing edge of hope and a determination to look toward the

eschatalogical future for freedom and liberation both within history and beyond history . . . ."

Six of the sermons in this collection deal with "Old Testament Themes," seven with "New Testament Themes." The preachers are from the ranks of active pastors, academicians, and academic administrators. All of the sermons are biblically oriented and apply the Scriptures very clearly to contemporary circumstances. All are permeated by the distinguishing features of black preaching that Dr. Henry H. Mitchell and others have led us to expect, *i.e.*, uniquely black individuality, imagination, spontaneity, and the rest.

Chaplains will find this book an absorbing and instructive source of approaches to the questions that continually arise in the whole area of theodicy. As a bonus, they will "hear" some fine preaching that is in itself also instructive.

——William E. Paul, Jr.

What Are They Saying About The Resurrection?

Gerald O'Collins, S.J.

Paulist Press, New York, NY; 1978

Believing Christians are aware that the resurrection of Jesus the Christ is the central fact in the New Testament accounts of the mission and message of Jesus; indeed, most see that fact as the clearest evidence that Jesus is the Son of God. Most also see the resurrection of Jesus as the paradigm of the individual believer's resurrection, that is, ultimate triumph over death.

This little paperback of one-hundred and twenty pages begins on that note but quickly points out that "no general council of the Church or Pope has ever solemnly proclaimed some particular doctrine on Christ's resurrection. A council has never met to form and fashion some teaching in response to a heresy concerning the Lord's rising from the dead. A living consensus, expressed by the common creeds, has sufficed for two thousand years." Thus interpretations of the meaning of the resurrection of Jesus "largely depend on two . . . sources: (a) the ordinary life and teaching of the Church, and (b) the New Testament texts." This, the author feels, means Christians clearly believe in the resurrection of Christ but may not know so clearly just *what* it is that they believe in this crucial matter. There is some confusion about that, possibly heightened by theological exchanges on the subject, although "There are fewer real differences than might appear at first glance."

In order to help correct the situation as he sees it, O'Collins offers his book in part as a basis of some reassurance that important writings on the subject are really "different points of orientation toward the same mystery of the resurrection [with] interests and views [that] often prove complementary rather than contradictory." Thus his first chapter is concerned with "Models of the Resurrection," that is, "contemporary orientations" or "multiple models" such as "the resurrection (1) as history, (2) as redemption, (3) as revelation, (4) as grounding faith, (5) as a promise which grounds hope, and (6) as initiating the kerygma." Under each of the six headings he discusses "the contributions of many exegetes and theologians," all of whom are "twentieth century scholars"; he then considers these models and their origins as a whole and concludes that "both contemporary theology and the New Testament support the same thesis. The resurrection of Christ calls for a pluriformity of converging interpretative models."

What follows includes consideration of a number of current questions regarding what the author calls "underbelief" and "overbelief" directly connected with the New Testament language about the resurrection. He considers these questions as continuing "to produce genuinely irreconcilable positions." Then there is a helpful look at "some areas and approaches which promise to enrich any theology of the resurrection: for instance, the right use of the imagination and the significance of Peter as the first Easter witness." After "a fast mixture of uneven materials" regarding "several other resurrection themes which invite further consideration," the author presents as an appendix "a revised version of a book review of Willi Marxsen's *The Resurrection of Jesus of Nazareth* (Philadelphia, 1970)." Marxsen, it appears to O'Collins, "has replaced Bultmann as the arch-protagonist in debates about the resurrection." After taking issue with Marxsen on some six "substantial matters," O'Collins sums up his reactions to the book

thus: "We meet here a sharp distinction between the historian and the believer, an unwarranted separation of the cognitive side of faith from the decision to commit oneself—in a word, a radical isolation of faith from reason."

This volume is one of a series that now includes at least seven titles, each beginning with "What Are They Saying About . . . ." The subjects so far include death and Christian hope, dogma, Jesus, the Book of Revelation, the Trinity, the resurrection, and Luke and Acts. Each is "an up-to-date summary of the current status of scholarship" in its field. For Christian chaplains, this paperback—and the other volumes in the series—contains an enormous amount of expertly condensed information of practical use in personal spiritual growth and insight, as well as in widening religious perspective.

Gerald O'Collins is a faculty member of the Gregorian University at Rome, Italy.

——William E. Paul, Jr.

The Pastoral Ministry

James N. McCutcheon

Abingdon, Nashville, TN; 1978

Every chaplain, regardless of age and experience, is aware of the changing nature of ministry; indeed, change seems to be a key word in the whole process. Different perspectives produce much debate about the nature of ministry and, of course, an increasingly wide variety of styles and leadership roles among the clergy. Studies and analyses are under way in a number of church bodies to increase the effectiveness of future pastoral ministry; a growing number of books are appearing that address the matter.

This is one such book. The author deplores the fact that "the countless accomplishments in program design and practice, devised and currently in use by highly successful parish ministers, remain largely unpublished and unshared." He presents his work as one attempt "to supply a small part of a very great lack." Over against books about the pastoral ministry by "seminary professors and denominational officials, whose parish experience is often severely limited, out of another era or completely nonexistent," this book is offered on the strength of being "by a parish minister, for parish ministers, about the parish ministry." He expresses the hope that it will "act as a catalyst" for "a great deal more professional discussion among practicing parish ministers."

The seven chapters "cover the main issues of pastoral ministry, as seen by one who has spent twenty-two consecutive years attempting to practice the science." Those issues are the minister's personal devotional life, the organizational aspects of a parish, public worship, religious education, pastoral care, "Stewardship and Evangelism," and the minister as "a representative Christian person" in terms of "ministerial mores and family life as they apply to the parson's major responsibilities."

McCutcheon holds to the premise "that a private professional devotional life, modeled on the practice of Jesus and celebrated by monks, order priests, and parish clergy through most of the Christian centuries, remains the essential foundation of the parish ministry today." That premise must not "be confused with family devotions, prayer groups, or even private devotions in general. The exercises described . . . are a nontransferable personal responsibility of every parish minister." He finds this "professional devotional life" to be of equal importance with preaching, visiting the sick, and pastoral counseling. "providing the essential standpoint, wisdom, and strength for each." He offers "four principles of procedure for keeping a proper professional rule of life by which the office may be most productively ordered," namely, regularity of time and place, a self-devised "liturgy" for the exercise, focusing on immediately relevant "past and future parish ministry," and steadfastness in one's "personal rule of life despite changing attitudes." In addition, there are "occasional offices," by which "parish clergy ought habitually to reach out for God and his Christ prior to undertaking significant professional

duties. Then the sickroom, the crisis counseling, the sermon, or the church meeting may be faced in the strength of the Lord, with assurance that divine assistance will support the ministry and shape its outcome."

That same spiritual and pastoral tone pervades the other six chapters of this book. McCutcheon expresses his personal points of view, but he never sets these up as models for each reader to adopt as his/her own. He constantly underscores the fact that he is sharing with readers some of the approaches to ministry that seem right for him; if some also seem right for others, well and good—and he strongly believes in further discussion, further sharing among parish ministers, to improve the standards throughout the ministerial ranks.

Chaplains will find this a most supportively helpful book. Some portions have less relevance to the chaplaincy than others, due largely to significant institutional differences between the civilian and military parishes. Overall, however, there is wisdom and experiential insight and practical help throughout the volume.

James N. McCutcheon has served four congregations, including a decade at Central Church in Worcester, Massachusetts, and eight years as senior minister at the First Congregational Church in Kalamazoo, Michigan. He taught biblical criticism on a faculty of Protestant and Roman Catholic scholars at Assumption College's Ecumenical Institute while holding the pastorate at Worcester. He is currently senior minister at the Wayzata Community Church in suburban Minneapolis, Minnesota, one of the largest congregations of the United Church of Christ.

——William E. Paul, Jr.

Jesus as They Saw Him

William Barclay

William B. Eerdmans Publishing Company, Grand Rapids, MI; 1978

One of the many irritations that can beset the busy preacher is that of having one of Jesus' titles turn up in a portion of Scripture; it requires explanation and exposition, and that means added time with a Bible dictionary and/or commentary. The same is true of the various biblical interpretations of Jesus made by New Testament writers. Nearly all are familiar to pastoral exegetes, but not in terms of the necessary accuracy and insight to enable a full treatment such as that required in a sermonic context.

This book by the late William Barclay is just the thing for quickly and easily alleviating such irritations. Subtitled "New Testament Interpretations of Jesus," it is a very comprehensive piece of work—the table of contents lists no less than forty-two chapters, each one a separate interpretation. The chapters are necessarily brief, some more so than others; but each is also very complete, especially for preaching support or Bible study purposes.

Chapter fourteen, for instance, considers the fact "that in the early Church 'the Stone' became one of the titles of Jesus." The evidence is presented—passages from the New Testament and from Justin Martyr—and summed up thus: "The idea of Jesus as the stone is spread all over the New Testament and has become an integral part of the picture of Jesus and of the material of early preaching. All these stone references go back to the Old Testament, and we must now turn to the Old Testament passages from which they come." The four are Psalm 118:22; Isaiah 8:14; Isaiah 28:16; and Daniel 2:31–35. Barclay examines each of these, a paragraph for each, and again sums up: "Here then in the Old Testament we have four stone ideas. There is the idea of the stone first rejected and then honoured, the idea of the stone which can either be a sanctuary or a hindrance, the idea of the stone which is the sure foundation, and the idea of the stone which invades the earth, destroys the enemies of God and finally fills the world." These ideas are then taken and applied to Jesus, using Scripture and various illustrations from historical sources to clarify and undergird the conclusions. A final summary wraps up the whole presentation. Each of the studies is given the same sort of careful exegesis and meticulous word study.

The chapters of the book, according to Barclay, "began life as articles in the pages of the 'British Weekly,' although many of them have been extensively revised and rewritten." The book that resulted, first published in 1962, "is one of a trilogy" that includes *The Mind of Jesus* and *Crucified and Crowned*. Most of the "illustrative passages" are given as fully as possible in the awareness that few readers would have ready access to the originals and fewer still would bother to look them up. Barclay admits that it is impossible to "send out a book on a subject like this without a feeling of its complete inadequacy. I can only hope and pray that as the writing of it has opened to me something of the inexhaustible wonder of Jesus Christ, so the reading of it will do something of that for others." Chaplains who read and use this book will quickly realize how fully the author's hope and prayer are realized in its pages.

William Barclay died in January 1978. He was for many years Professor of Divinity and Biblical Criticism at Glasgow University in Scotland. He was a widely popular Christian clergyman, scholar, linguist, and writer. Among his best known works were the two already mentioned above, the "Daily Study Bible Series," *The Ten Commandments for Today, William Barclay: A Spiritual Autobiography, A Book of Everyday Prayers, The Mind of Saint Paul,* and *The Promise of the Spirit.*

——William E. Paul, Jr.

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